

# The CLERGY REVIEW

NEW SERIES.

VOL. XXIV, No. 3.

MARCH 1944

## "THE JUDGEMENT OF THE NATIONS"

WHATEVER Christopher Dawson writes is worthy of serious attention from the clergy and from the laity. Some of his books, indeed, have been recognized by competent authorities as of the very first rank, and a few, like *The Making of Europe*, may be fairly described as epoch-making. He has done more, possibly, than any other single writer to give Catholic historical scholarship some status in the world of learning.

*The Judgement of the Nations*, which was reviewed in this journal last March, is a book which bears on its pages the mark of a mind, sensitive and poised, which has both reflected and suffered. It has, the author candidly says, cost him greater labour and thought than any book he has written. It is an analysis of the chaos and disruption in the world today, not merely in terms of economics, or of political issues, which Mr. Dawson relegates to a secondary place, but in terms of the great tragedy of cultural disintegration which he sees all about us.

The book falls into two parts of almost equal length. In the first Mr. Dawson analyses the evils of our time in pages which are both suggestive and provocative. He sees a twofold source of our present woe. On the one side is the disintegration of European culture which has been going on since the Reformation. In the eighteenth and nineteenth centuries something of the tradition of Catholicism remained, and a Christian ethic existed over the greater part of Europe, sufficient to preserve, in a negative fashion, the accepted way of life. But a second element has emerged in the last hundred years, and has come to full stature in the present century. The remarkable scientific and technical progress of the modern age has introduced a new element into human society for which the past made no provision—the element of mass control and mass power against which not only does revolt tend to become a physical impossibility, but human nature of its own self appears unable to stand. Barbara Ward has put very vividly in concrete form what this control really means:

"A Nazi Party Rally at Nuremberg is an unforgettable thing. For days on end you are rarely out of the sound of a loudspeaker or of the tramp of marching feet. At the vast rallies at night, the great stadium is full of humanity, packed in serried rows round the arena, immobile in a passion of attention or lined up in one solid phalanx on the ground below. Behind all the din and all the glare and all the bewilderment of great crowds in an enclosed place, one impression has, I think, fixed itself firmly in the minds of non-German observers. It is simply this—that apart from Hitler himself picked out in fierce spotlights, there is

nobody present at all; only a great murmuring, inarticulate, inchoate mass. There are no men in the arena—only a man. All individuality is driven from the faces and minds and movements of thousands of individual men and women.”<sup>1</sup>

Seen in that light this technique of mass control is an attack on personality, the denial of personal freedom, and the submergence of the individual in the mass, subjected to a few who wield the means of power.

Mr. Dawson goes on to discuss the causes of the great breach in European unity which has become so obvious and so dangerous in the last two generations. He reminds us, in the first place, that the new technique of totalitarianism is in many ways a natural development in a secluded and segregated society such as Russia, with a long tradition of theocratic autocracy under the Czars. He also argues, in a more original but more disputable line, that it had a natural breeding-ground in Lutheran Prussia. European disunion owes more than most people even dimly realize to the different religious backgrounds associated with Lutheranism and Calvinism. He agrees with the accepted teaching that Luther's doctrine of passive obedience enormously enhanced the prestige of the secular prince, but he goes further and sees a dualism of pessimism and faith, of passive quietism and crude acceptance of the reign of force, which has been one of the most profound formative influences in the growth of modern Prussia and therefore of Germany as it is today. He fully agrees with Troeltsch, who sees in “the Restoration of Prussian-German Lutheranism one of the most important events in social history”.

Over against this is the spirit of Calvinism which, in its assertion of the independence of the spiritual power from State control, has a much closer affinity with Catholicism than with Lutheranism. Hence, argues Mr. Dawson, one of the great formative influences of the West, in England and in America, has been Puritanism, the inspiration and driving force of democracy. From this we have the modern western belief in progress, in the rights of man, and that peculiar moral idealism in politics so foreign to the Latin and the Lutheran mind.

Mr. Dawson continues this fascinating and original analysis, which raises such a number of questions, with an account of what he calls “The Failure of Liberalism”, which may cause some uneasiness to the reader versed in theology. The trouble with Liberalism, like Democracy, is its name: it means too many things. Mr. Dawson differentiates clearly the Liberal tradition of English and American history, the intellectual doctrinaire ideology whose home is in France, and the anti-clerical party title which originated in Spain. He is himself clearly an ardent Liberal when this means the defence of the political and religious liberty of the human person. He rejects the nineteenth-century view that classical culture sank out of sight in Europe in the Dark and Middle Ages, to be revived again

<sup>1</sup> *The Defence of the West*, p. 8.

only with the Renaissance, and he pleads for a better understanding of the cultural work of the Catholic Church in these centuries. The political freedom of the Greeks was converted, he argues, into the liberal tradition of Western culture through its contact with the Catholic Church. "The loss of political freedom in the ancient world was in fact counterbalanced by the revelation of a new spiritual freedom; so that when the earthly city was enslaved men acquired faith in the existence of a spiritual city 'which is free and the mother of us all'." (p. 43).

From this page, throughout the greater part of the rest of the book, there enters what seems to be a somewhat disturbing confusion between political and spiritual freedom. There is, of course, this great historical truth that the Catholic tradition of the Middle Ages preserved the dignity and independence of the human person over against any earthly power. But on this point there are some comments worth making. The defence of human personality by the mediaeval philosophers and theologians need not necessarily be fitted into a liberal political programme. Political rights were unknown to the mass of humanity, nor were such rights, except in restricted areas, taken to be synonymous with freedom. As Mr. Dawson so well says in another place (p. 79): "freedom was a manifold thing. There were all kinds of different freedoms. The noble, the bourgeois and the peasant, each had his own freedom and his own constraints. On the whole there was a lot of freedom and no equality, while today there is a lot of equality and hardly any freedom." In the general tradition it was not thought that humanity could defend itself by extension of political right or any form of widened franchise. What the mediaevals saw was that the freedom of the subject could be safeguarded only under the law of God. The mediaeval ruler had an *officium*, a duty. His function and his purpose were known, and he was supported by the *consensus fidelium*. But his decisions and his actions were his own, shaped by his own reason and will, not as the representative of men and women endowed with "natural" political rights, but as a human agent subject to the obligations of the moral law. Professor Ewart Lewis has summed up the mediaeval conception as follows:

"Thus the individualism of mediaeval politics did not issue in any claim that the individual should be free to determine his own destiny. And even the choice of means to the common end was conceived as primarily a process of ratiocination to which subjective preferences were irrelevant. Thus mediaeval political theory was given an incorrigibly paternalistic character, and in its premises was completely alien from democratic and liberal tendencies. The tyrant was not defined as the ruler who disregarded his people's wishes, but as the ruler who disregarded their interests. The government appropriate to free men was a government exercised for the common good, not a government 'by the people'. And while there were those who felt that the original

freedom of men led logically to the idea that coercive government must be based on consent, the applications of this idea, in the Middle Ages, were limited to assertions that representatives of the people should be elected, and that the laws of the ruler needed the ultimate confirmation of popular approval for their validity. But neither of these assertions implied a popular right to choose or initiate policy. Accordingly, mediaeval theory, though based on natural law, was not based on natural rights in the modern sense. The whole structure of rights was a secondary structure, contingent on usefulness to the common end."<sup>1</sup>

It is on this problem of natural rights, and on the modern secularist conception of the natural law that the dividing line is reached between modern and mediaeval political thought. The new collectivism is the inevitable consequence of a liberalism which divorced both "natural rights" and "natural law" from the Author of nature, and one feels that Mr. Dawson makes a statement open to criticism when he says that, in comparison with the new collectivism, the "old Liberalism with all its shortcomings had its roots deep in the soil of Western and Christian culture". One would rather say that the old Liberalism by-passed centuries of Catholic thought and went back to the Pelagian heresy and to the self-sufficiency of man to work out his own salvation. For what Liberalism did was to alter teleologically the whole concept of man, and to introduce into Western civilization a false understanding of the supernatural destiny of man, of freedom and of authority.

In its conception of domestic politics modern Western civilization owes more to the French Revolution than to its Catholic past. The "principles of '89" are now considered, largely and widely, as the basis of modern democracy. They are taken for granted by most people, and would be accepted by great numbers of Western Europeans. Yet these principles contain the germ of some of the gravest errors of our time, as anyone may see who reads the "Declaration of the Rights of Man and of the Citizen", which was voted by the French National Assembly in August 1789, and is prefixed to the French Constitution of 1791. These "natural inalienable and sacred" rights are described because ignorance, neglect, or contempt of them are "the sole cause of public misfortunes and corrupt government". Among the articles, the following may be noted: "The original principle of all sovereignty must lie in the nation" (Art. 3); "Liberty con-

<sup>1</sup>"Organic Tendencies in Mediaeval Political Thought", *The American Political Science Review*, October 1938, pp. 863-4. Cp. Kern, *Kingship and Law in the Middle Ages*, p. 141. "If the theoretical limits of autocracy are clearly defined in this way, it is none the less true that the sovereignty of the people is excluded. The people participate in the appointment of the king, but the monarch's power is not simply a mandate conferred upon him by the community. The people share in the making of the law, which is above the king; but, in the opinion of the Church, the people also are bound by the law of God and the Law of Nature, which alone are sovereign, and which demand obedience to authority." See also M. de Wulf, *Philosophy and Civilization in the Middle Ages*, esp. Ch. X.



sists in the right to do anything which does not injure anybody else" (Art. 4); "Law is the expression of the general will" (Art. 6); "The free expression of ideas and opinions is one of the most precious rights of man; every citizen therefore may speak, write and publish what he likes, with the qualification that he shall answer for any abuse which he makes of his liberty where the law has decided that there is an abuse" (Art. 11).<sup>1</sup>

In a wider sphere, the same errors vitiate the modern conception of international law. For the modern conception bears only a superficial likeness to the law which was accepted by Catholic Europe in the Middle Ages. It seems indeed difficult to agree with Mr. Dawson that the very idea of international law, as the modern world knows it, has its ultimate basis "in the belief in a transcendent spiritual order, in a natural and divine law to which States and peoples as well as individuals are subject" (p. 63). It is, surely, because that transcendent spiritual order has been disregarded that the international world of the present day is in such a chaotic condition, and that international law is, in Zimmern's words, "an attorney's mantle artfully displayed on the shoulders of arbitrary power".

Mr. Dawson puts this very clearly as the true reason for the failure of the League of Nations; and he goes on, in a valuable chapter, to show what the secularization of Western culture really means. The process, octopus-like, spreads itself through all human activity. Hitherto most Christians have been content to fight a delaying action, to surrender to secular control vast fields of human activity in economic and political life provided that the private life of personal spirituality could be preserved. But the tentacles of secularism stretch out further and further. Religious freedom is the last stronghold which is being attacked. Here the last stand must be made for the defence of human personality; and there is very real danger that in the immediate future this stronghold may fall to the attack of mass discipline, and that the function of religion may be perverted to that of an instrument of social control. This is a sombre picture, but no more sombre than that painted by Pope Pius XII in his first Encyclical; and few will deny that Mr. Dawson has put his finger on the real evils and has shown the grave dangers inherent in the secularist and totalitarian menace.

Is there a way to defeat these evils? Can a free society defeat totalitarianism without itself falling victim to the same dread disease? The second part of Mr. Dawson's book, entitled "The Restoration of a Christian Order", is an attempt to show the lines on which a survival of Western culture may be achieved.

Mr. Dawson maintains that in face of the new technique of social control only a planned culture can hope to live and to survive. In the Middle Ages, the Church, transcending the State, was a means of spiritual organization; and the dual principle of organization in the European social

<sup>1</sup> Text in Thompson, *French Revolution Documents*, 1789-94, p. 109 (French); Butterfield, *Select Historical Documents of European History*, Vol. III, 1715-1920, p. 68.

order was, despite tensions and conflicts, a source of strength. The Reformation shattered that, and Western culture has slowly disintegrated, until we have come to the re-emergence of barbarism and a veritable persecution of the old tradition. Perhaps the pendulum has swung so far, that there are now better hopes of renewal.<sup>1</sup> But revival, if it comes at all, must come from above; it must de-secularize culture. And this, Mr. Dawson maintains, is the chance for the Church and for Christians, the chance to plan a spiritual and Christian culture. Then follow what for the Catholic reader must be the four central chapters of the book. They are the author's attempt to lay down what he calls "Christian Social Principles"; to discuss under the title "The Sword of the Spirit" the sources of renewal and spiritual power; to suggest a method of return to Christian unity; and to propose the scheme for the "Building of a Christian Order". The whole of this part of Mr. Dawson's book is instinct with prophetic force, is so burningly sincere, and has so obviously been wrung from the author at the cost of intense effort, as a result of an overmastering sense of the doom of our time, that it must seem an impertinence to suggest doubts or to voice criticism. Yet precisely because this is such a moving book, because its author's name carries so much weight, because there is so much in it which is true and fine and inspiring, there is a duty to underline expressions and suggestions which cause a certain uneasiness in the mind of a Catholic reader, and which the author in a later edition might either amplify or explain. It is impossible, and it would be tiresome, to discuss these points as they occur in the course of the book, but two main issues may be singled out for consideration: the work of the Spirit and the Word of God; and the fundamental conditions of Christian unity.<sup>2</sup>

There runs through the second part of Mr. Dawson's book an almost constant refrain that the work of renewal in the world will be a result of the outpouring of the Spirit. Thus, culture "must be activated from above by being once more brought into relation with the forces of Divine power and wisdom and love. The faith in the possibility of this divine action on the world is the foundation of Christian thought. We believe that to every fresh need there is an answer of divine grace, and that every historical crisis (which is a crisis of human destiny) is met by a new outpouring of the Spirit. The task of the Church and the task of the individual Christian is to prepare the way for such divine action, to open the

<sup>1</sup> "During the last thirty years the leaders of Western culture have been liquidated pretty thoroughly—on the battlefield, by firing squads, in concentration camps and in exile. A tough may be better than a highbrow, but a society that is dominated by toughs is not necessarily a tough society: it is more likely to be a disintegrated and disordered one. It is a phenomenon that is common enough in history, a typical phenomenon of periods of transition, and it is often followed by a sharp reaction which prepares the way for a spiritual renaissance" (p. 85).

<sup>2</sup> The question of the true nature of freedom would also require discussion, and was touched on in these pages last March when Mr. Dawson's book was reviewed. There might be some difficulty in reconciling what he says with, for example, the ideas worked out in Maritain's *Freedom in the Modern World*.

windows of the human mind and remove the curtains of ignorance and selfishness which keep humanity asleep" (p. 87). Again, "Our civilization is falling into the power of these blind forces because it has lost the Spirit which is the source of life and light" (p. 101). "We cannot set limits to God's power or deny the possibility of His creative action" (p. 102). "But if we recognize the tremendous reality of the evils that we have to face, we shall see that the power of the Spirit is the only power that can overcome them" (p. 102). Associated with this theme, in the next chapter comes reference to the Word of God. Speaking of the prophets of the Old Testament, Mr. Dawson writes: "In all the crises that changed the course of history they saw the hand of God, and for each crisis there was also a corresponding Word which it was the mission of the prophets to declare. If God withheld His Word, or if it was perverted by false prophets, the course of history ran blind. . . . But the word of God was not only the word of judgement and destruction, it was also a creative force, the Word of Life, the organ of the Spirit which renews the face of the world, as we see in Ezekiel's vision of the valley of bones" (p. 104). And, speaking of the surrender of spiritual freedom to the new technique of mass perversion, he says: "But this is an impossible solution for the Christian, since it would be a sin against the Holy Ghost in the most absolute sense. Therefore the Church must once more take up her prophetic office and bear witness to the Word even if it means the judgement of the nations and an open war with the powers of the world" (p. 106).<sup>1</sup>

What do these expressions really mean? It seems to me that in many ways Mr. Dawson has been greatly influenced by the Old Testament, and especially by the prophets. He seems to think in terms of the former dispensation, where the vehicle of God's revelation and the work of the Spirit was a chosen people living under a theocracy. This theocratic sense was strong among the Puritans of the seventeenth century, and in the Wesleyan revival, and Mr. Dawson seems to have caught something of the same atmosphere with its deep moral earnestness; but the expressions he uses seem to lack theological accuracy and definite meaning. One cannot help feeling that in this age of theological wooliness such vagueness is a pity, and that the traditionally definite expressions of Catholic theology should have been preserved. The chief confusion in these pages seems to lie between "spiritual" and "supernatural". The "outpouring of the Spirit", the "creative action" of the Spirit, the "power" of the Spirit, are expressions traditionally associated with the infusion of sanctifying grace and the birth of the supernatural life in the soul. This all supposes Baptism in fact or in desire, and a readiness to enter the Catholic Church. It means far more, in fact, than a spiritual resistance to the forces of materialism and totalitarianism. Mr. Dawson seems to obscure this issue.

<sup>1</sup> See also pp. 108, 109, and especially p. 154. See also the first page of Mr. Dawson's pamphlet *In the Power of the Spirit*. "Without the Word of God the world is abandoned to itself". In the present war, people "feel that the Word of God has perished".

Yet it is one which we cannot afford to obscure. Is the Spirit in this context to mean the Third Person of the Blessed Trinity—or merely some vague movement of the divine? And what are we to understand by the “Word of God”? Traditionally this has meant either the good news of the Gospel or, in a more restricted sense, the Person of the Son of God. But what is the “Word” that corresponds to each crisis in history, that can be “withheld” or “perverted”, that is “a creative force” and the “organ of the Spirit”, and that, apparently, can “perish”? All these expressions may have a completely orthodox meaning, but one cannot say that that meaning is immediately obvious. Would a non-Catholic reader get a true understanding of the Catholic teaching from contact with such expressions?<sup>1</sup>

Perhaps a more important question which Mr. Dawson discusses is the problem of the foundations of Christian unity, and the problem of reunion. Here he has some startling suggestions to make, both in his analysis of the causes of division, and in the suggestions he makes of the lines along which Christian union might be achieved.

Mr. Dawson begins with a most true criticism, underlining the personal responsibility of Catholics at all times. “For it is not simply that modern civilization has become secularized, it is that Christians have allowed civilization to become secular” (p. 110). This, he says, has its fundamental cause in the religious divisions of Western Christendom, the destruction of “the bond of charity which alone can transcend the conflict of material interests and the corporate selfishness of classes and peoples” (p. 111). Clearly therefore the first condition of restoration is “the return to Christianity”. It might seem, then, that the only hope for the future lies in a return to Catholicism, and that the primary and urgent work of all Catholics at the present time is to re-affirm their Catholicism with its unvarying principles, to appeal to all men of good will to embrace the faith and to enter the Church. Only the spread of the Catholic leaven will save society. But this is not quite what Mr. Dawson seems to urge. He sees that there are two extreme views with regard to Christian disunion: on the one hand the “undenominationalist” view that Christians should renounce their differences and should unite on the basis of the truths they hold in common; on the other hand the “rigorist” view that the divisions between Christians are so wide and deep that they completely outweigh any common element which may exist, that even the word “Christian” has no fixed meaning, but covers a wide variety of religions not necessarily having more in common with each other than they have with other religions known as “non-Christian”. Mr. Dawson rejects the first view. He admits

<sup>1</sup> I am not very happy either about Mr. Dawson’s references to the Church. What are we to understand by the command that “the Church must once more take up her prophetic office”? Does this indicate a failure in the past? He seems to suggest elsewhere (p. 125) that the Church may be unfaithful to its mission, and may cease to be “the visible embodiment of this divine positive principle”. Is it wrong to read into such expressions the possibility of a defectible Church?

that it leads to "indifferentism", to the attitude that beliefs don't matter and that good will is everything. But he suggests that the second view ignores or undervalues "the importance of the common beliefs, the common moral values, the common religious traditions and the common sacraments and forms of worship that exist in the midst of the divisions of the Christian world" (p. 112). Such a statement requires closer examination and many will not agree with it. What are the "common beliefs" shared by Christians? We can answer from two points of view, the objective, and the subjective. Objectively, the important common element should be at least agreement that Christ was truly God, *Deum de Deo, lumen de lumine, Deum verum de Deo vero*. This is the test which Mr. Dawson himself suggests, quoting St. John: "Every spirit that confesses that Jesus Christ has come in the flesh is of God." But where is there assurance at the present time about this? Are we to find it in individuals or must we seek it in formularies of faith? Is there an official declaration of faith by a Protestant body which commands the assent of all its members? It seems so hard to get an exact and unequivocal statement, in answer to the question, Was Christ truly God in the same sense that God the Father is God? And are these "common beliefs" of any practical utility when there is among non-Catholics either ignorance or denial of the vital distinction between the natural and the supernatural orders?<sup>1</sup>

Even from the subjective point of view is it just—or fair to non-Catholics—to speak of "common beliefs"? It is true that non-Catholics who are validly baptised have the infused virtue of Faith, and have in that sense a "common" faith with Catholics. It is equally true that non-Catholics, even if not validly baptised, who hold to certain religious truths because they believe that God has revealed them, have these beliefs in common with Catholics, since it is the same motive, the authority of God revealing, which specifies the act of faith in both cases. But there are also very wide differences which should not be minimized. The Catholic accepts as a dogma of faith that the Catholic Church is the divinely appointed teacher of revealed truth, divinely safeguarded from making any mistake with regard to the teaching of that truth. Once he has made that act of faith, it is sufficient for him to know what the Church teaches, and he has the confidence of being secure in that knowledge. The non-Catholic, however, can make an act of divine faith only if he is assured by some other means, such as the study of Scripture, that God has revealed a particular truth. He has to go back over the original ground for each of his dogmas, without any of that assurance which the living voice of the Church gives to a Catholic. And, to justify his position, he has, at the same time, to remain convinced that the Catholic Church is *not* God's chosen vehicle of divine revelation. For the inadequacy of his faith is justified only by his good faith, and he must

<sup>1</sup> See the important analysis of the Anglican Report on the Commission on Christian Doctrine, entitled "Christianity without the Supernatural", by Canon Smith, CLERGY REVIEW, April 1938.

always be ready, implicitly at least, to accept the living voice of the Catholic Church as a divinely appointed *regula fidei*.<sup>1</sup>

It is true also that an act of charity will justify a man, and will initiate in him the first activities of the supernatural life; but that alone cannot make him a member of the Church, nor can it do more than assure the first beginnings of the supernatural life. It is only in full membership of the Church that grace and the full activity of the supernatural life are *per se* to be found. An act of perfect charity, an act of faith which does not include the Church, even valid non-Catholic baptism, these do not remove a man from that realm where *per se* is the *regnum peccati*, and where, if grace is present, it is present *per accidens* only.<sup>2</sup> In such a context the expression "common sacraments" must seem very misleading, for it is precisely these channels of supernatural energy which make the Church the means of supernatural life. Even Baptism is directed to incorporation in Christ, in a visible way, in the visible unity of the Church. Apart from that, have we any other common sacraments with non-Catholics, except the sacrament of Matrimony? And what of "common" forms of worship? The only adequate form of worship under the New Law is the Holy Sacrifice of the Mass. Can that in any way be called "common" to Catholics and non-Catholics?

This suggestion of a "common basis" of union seems to be carried a step further with what appears to be the suggestion that there is a spiritual unity which transcends the divisions of Christendom. Mr. Dawson sees this principle of unity in the Kingship of Christ, but it is not easy to understand how he interprets that doctrine. He sees that all Catholic action must have as its end the restoration of all things in Christ, and that the basis of Catholic social teaching is this universal Kingship, "which is the Church's answer to the universal claims of the totalitarian systems". But this doctrine, he argues, should not be an obstacle to Christian co-operation; "it is a principle of unity, not of division, for in so far as the Kingship of Christ is recognized not as a theological abstraction but as a social reality, the divisions of Christendom will be transcended and the human race will realize its organic unity under its Divine Head". If this means anything, it means either that there is a higher "organic" unity, above the unity of

<sup>1</sup> "In a word we do not think of our Church as the best religious body to belong to; we believe that those who do not belong to it, provided that they believe in our Lord and desire to do His will, may just as well belong to no religious body at all. Even a schismatic Greek who is 'in good faith', although he receives valid Communion, and at the hour of death valid absolution, is saved through Rome, not through Constantinople. For it is normally necessary to salvation to hold the Catholic Faith; and to believe in Catholic doctrines without believing in the existence of that infallible authority which guarantees them all is to hold, not the Catholic faith, but a series of speculative opinions." Mgr. Knox, *The Belief of Catholics*, Ch. XVIII.

<sup>2</sup> "Unde, qui extra ecclesiam est, est extra hanc supernaturalem vitalitatem, est ibi, ubi *per se* non sunt gratiae, sed regnum peccati et potestas diaboli (Mt. xviii, 17; 1 Cor v, 5) . . . at gratia *per se* et tamquam *per proprium canalem* non venit ad homines nisi *per ecclesiam*, et in ecclesia sola tota eius plenitudo abundat." Pesch, *Praelectiones Dogmaticae*, Tom. I, p. 285 (5th ed., 1915).



the Church, in which apparently all separated elements in Christendom may be absorbed when they accept the Kingship of Christ, not as a "theological abstraction", but as a "social reality"; or else it is a somewhat complicated way of saying that the only basis of spiritual unity in Christendom is membership of the Catholic Church. At moments Mr. Dawson seems to suggest this, when, for example, he speaks of this unity as a living spiritual reality which cannot be destroyed; but at other moments he sees this "goal of spiritual unity" as a vision, remote from the facts of the religious world; and there is a suggestion that this unity does not in fact exist, and that we must share responsibility as "we have failed to make our voices heard above the nations". Is there a suggestion, too, that the Church has failed? Or is capable of failing? There are passages which leave at least one reader with a somewhat uneasy doubt.<sup>1</sup>

Mr. Dawson then develops an argument to show that the cause of disunion is schism rather than heresy, for "heresy as a rule is not the cause of schism but an excuse for it, or rather a rationalization of it". (p. 118). Unfortunately Mr. Dawson does not define exactly what he means by schism, though he quotes examples from Byzantine and Armenian history in support of his thesis. He goes on to suggest, if one reads him aright, that the most important cause of disunion between Catholics and Protestants is cultural rather than theological. "To the average Protestant, Catholicism is not the religion of St. Thomas and St. Francis of Sales and Bossuet; it is the religion of Wops and Dagoes who worship the images of the Madonna and do whatever their priests tell them to. And the same is true of the average Catholic, *mutatis mutandis*." There is, of course, a great deal of truth in this, and closer contacts and more intimate knowledge will break down much misunderstanding; but it is surely a big assumption to argue that underlying the theological issues between Catholicism and Protestantism "there is the great cultural schism between Northern and Southern Europe which would still have existed if Christianity had never existed, but which, when it exists, inevitably translates itself into religious terms".

It is against such a background that Mr. Dawson discusses "the problem of Reunion as it exists today". He rightly says that we should not accept the divisions which exist in a fatalistic spirit as inevitable and necessarily permanent. "The cause of Christian unity can best be served," he maintains, "neither by religious controversy nor by political action, but by the theological virtues: faith, hope and charity. And these virtues must be applied both in the intellectual and the religious spheres." This at once

<sup>1</sup>A reference to Pope Pius XI's encyclical *Mortalium Animos* may not be out of place. He refers to those "pan-Christians" who, striving for the union of the Churches "would appear to pursue the noblest of ideals in promoting charity among Christians. But how should charity tend to the detriment of faith?" He quotes the stricture of St. John (2 John x) and concludes that "since the foundation of charity is faith pure and inviolate, it is chiefly by the bond of one faith that the disciples of Christ are to be united." English text in *Rome and Reunion*, pp. 82-3.

raises further questions, and some doubts as to what Mr. Dawson understands by the theological virtues; whether he would classify them as "supernatural habits" with all that the adjective implies, and what he means by their application both in the "intellectual" and the "religious" spheres. It is true, of course, that religion and nationalism have been confused, and that subconscious prejudices have been created and antipathies developed. If these are seen and removed, the way to reunion will be very much easier, and the attractive power of the Church more fully appreciated. But unity will be achieved only when submission is made to the attractive power of the Church. There will always be the conflicts and tensions which are inevitable in the Catholic life. It is possible that the present age is more favourable to unity, and that much can be done by emphasizing the permanent value and the sane attractiveness of Catholic social principles. But is not the underlying opposition to the Catholic assumptions still as vigorous as ever in the world; and is any truly good purpose served in attenuating the strength of those assumptions, or their implications for any man who would enter into the fulness of Catholic unity? The unity we Catholics must work for above all is a unity of faith in the acceptance of the divine authority of the Church, not merely as a vehicle of social regeneration, as the tradition of a culture, but as the voice of Christ, living, speaking and commanding today with the same power and authority as in the days of His human life on earth. Is it not an imperative duty today to present that truth to all men? Would it not be a disservice to appear to countenance a reversal of values by which men might be led to think that religion and religious unity must subserve the cause of culture or civilization? The destiny of humanity is not bound necessarily to any merely natural cultural order; but it is bound, inevitably, to the supernatural order, whose guardian and vehicle on earth is the Catholic Church.

ANDREW BECK, A.A.

---

### JUDAS IN THE GOSPELS

WHATEVER may be the merits or demerits of Miss Dorothy Sayers's play-cycle, *The Man Born to be King*, its radio performances were an outstanding success from the point of view of their main objective: which was to make the familiar story "live" in the minds of those who listened. That at least is the general opinion of many with whom the present writer has discussed the matter.

Nevertheless, even among Miss Sayers's more sympathetic critics, there remains a fairly widespread dissatisfaction with her presentation of the character of Judas Iscariot. In support and explanation of the rôle she assigns to Judas, Miss Sayers has much to say in the Introduction to the

published text of the plays. She rejects the popular notion of Judas as a simply avaricious villain because, as she says, "the most damnable of all sins is a subtler thing than any crude ambition or avarice. The worst evil in the world is brought about, not by the open and self-confessed vices, but by the deadly corruption of the proud virtues. Pride, which cast Lucifer the Archangel out of Heaven and Adam out of the Eden of primal innocence, is the head and front of all sin, and the besetting sin of highly virtuous and intelligent people. Jesus, who dealt gently with 'publicans and sinners', was hard as nails about the lofty-minded sins; He was a consistent person, and if He spoke of Judas with unexampled sternness, it is likely that the sin of Judas was a peculiarly overweening loftiness".

Unable to substantiate this *a priori* theory of Judas's defection by any direct evidence from the Gospels, Miss Sayers was compelled to invent a plot in which Judas is misled—largely through his high-minded pride, which causes him to misinterpret innocent actions—into the conclusion that Jesus is after all losing the purity of His unworldly ideals and throwing in His lot with a certain Baruch, who is preparing an armed rising against the established authority. The triumphant entry into Jerusalem on Palm Sunday so convinces Judas in his erroneous judgement that he goes and bargains with the High Priest. His "noble" motive for the betrayal is "proud virtue".<sup>1</sup>

The purpose of the following pages is to re-examine the Gospel evidence about Judas and to show that Miss Sayers's ingenious conjecture cannot be reconciled with it. For while, on the one hand, the Gospels give not the slightest suggestion that Judas ever suspected his Master of losing His unworldliness, on the other hand they make it quite clear that by the time Jesus began to make serious demands on the supernatural faith of His followers, Judas had already lost his original devotion to Him, was no longer a sincere disciple and was actually forming the plan of betraying Him to His enemies. In his heart Judas was a traitor long before Palm Sunday.

We do not know when Judas first began to follow Christ; but obviously he must have been well established as a fervent disciple when he was chosen to be one of the Twelve. Furthermore, we can be certain that he was chosen to be an Apostle because he had within him the makings of a saint. The initial personal attraction that had drawn him to Jesus should have developed into whole-hearted devotion, rising—as in the other Apostles—from the natural plane to the level of supernatural faith. As an Apostle he was privileged to enjoy, for almost the entire period of the Public Life, the intimate friendship and constant companionship of the Incarnate God: he heard the teaching—not merely the parables addressed to the multitudes, but also the explanations given to the Twelve; he witnessed the miracles. Moreover, since God never gives a vocation without the graces necessary for its due fulfilment, we know that if Judas failed to fulfil his vocation, it was because in some way he rejected the graces he was offered. Had he

<sup>1</sup> For a fuller understanding of Miss Sayers's Judas the reader is referred to the text of her plays, especially to the final Sequence of the eighth play, *Royal Progress*.

accepted them, he would now be venerated in the company of his fellow-Apostles as one of God's greatest saints.

It is a terrible truth that instead of developing—as each of his brethren did—into an ardent believer, Judas became not merely indifferent but hostile. His initial devotion did not merely fail to grow as it was meant to do; it deteriorated and disappeared, until ultimately he was capable of selling his Master to His murderers.

Something must therefore have happened to Judas which ruined his vocation: something for which he was himself to blame. There must have been some sinful habit in which he had indulged to such an extent that it prevented the sublime graces of his vocation from producing their proper fruit. No one but himself—and, of course, Our Lord—knew of this at the time, and it is not surprising that it is not recorded in its historical setting in the Gospels. But in another context St. John tells us two things about Judas which explain a great deal: (i) that he was selected for a position of special trust—presumably by Our Lord, and presumably because he was fitted for it both by nature and by grace—viz. the care of the common purse; (ii) that he developed a habit of abusing this trust by stealing from the purse (see Jn. xii, 6).

Now Judas cannot have begun as a thief. It is unthinkable that Our Lord should have entrusted the common purse to a dishonest man, let alone choose a dishonest man to be an Apostle. Clearly, then, Judas became a thief while he was enjoying the daily society of Our Lord and hearing His sublime teaching. Instead of growing in unworldliness day by day under the influence of these wonderful experiences, he became covetous and avaricious, and degenerated into a materialist of the meanest kind. He could not serve both God and mammon: as his love of mammon increased, his love of God decreased. By habitually rejecting grace, he necessarily deteriorated; for in the supernatural life one must either grow or wither—it is impossible to maintain the *status quo*.

This, I suggest, is the only explanation warranted by the Gospels of Judas's defection.

The first indication we have that Judas has ceased to be of one mind with the rest comes surprisingly early in Our Lord's public ministry, viz. in connexion with the discourse on the Bread of Life in St. John's sixth chapter. Only the day before this discourse was delivered, Our Lord had worked a striking miracle, feeding five thousand men with five loaves and two fishes; and the crowd had been so vividly impressed that they decided there and then "to take him by force and make him king". Perhaps Judas was disgusted by his Master's refusal to acquiesce in their proposal and to exploit His amazing powers for material ends. In any case, Miss Sayers seems to have overlooked the significant fact that the first mention of Judas's treachery comes so soon after Our Lord's rejection of an earthly kingship based upon popular acclaim.

In the discourse itself, it was Our Lord's reiterated insistence on the necessity of eating His Flesh and drinking His Blood that alienated "many of His disciples" whose faith in Him was insufficient to enable them to accept His teaching. They forgot the evidence of the great miracle of the previous day, and thought only "This saying is hard and who can hear it?" At this point Our Lord, "knowing in himself that his disciples murmured", reminded them of His heavenly origin to which His miracles bore witness: "Doth this scandalize you? If then you shall see the Son of man ascend up where he was before? . . . The words that I have spoken to you are spirit and life. But there are some of you that believe not." St. John explains that this last remark referred especially to Judas: "For Jesus knew from the beginning who they were that did not believe and who he was that would betray him."

The "hard" doctrine of the Blessed Sacrament was the severest test that Christ ever imposed upon the faith of His disciples. As the result of it many of them "went back and walked no more with him". When they had gone, Jesus turned to the Twelve, and said: "Will you also go away?" St. Peter's answer is the model for all time. The "saying" is no less "hard" for him than for those disciples who had departed; but instead of limiting his vision to the difficulty of the doctrine, he remembers that his Master is the Son of God whose teaching must therefore be true: "Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and have known that thou art the Christ, the Son of God."

We might have expected the incident to close with this remarkable act of faith, made in the name of the Apostles by Peter, their destined leader. But the final word comes from Our Lord, and it takes the form of a deeply significant reference to the faithlessness and treachery of Judas:

"Jesus answered them: Have I not chosen you twelve, and one of you is a devil? Now he meant Judas Iscariot, the son of Simon; for this same was about to betray him, whereas he was one of the twelve."

This incident provides the earliest hint in the Gospel story that Judas had ceased to be of one mind with his brethren. Looking back and remembering what was said, St. John, now an old man, is able to see the full meaning of Our Lord's words: Judas was already an unbeliever, and, worse than that, he was already determined to betray his Master.<sup>1</sup> But nobody suspected this at the time, for to the end Judas continued to masquerade as a devoted Apostle. He gave no indication that he dissociated himself from St. Peter's subsequent confession at Caesarea Philippi—a confession made, like the one already quoted, in the name of all the Apostles. So successful was Judas in his policy of deception that even at the Last Supper, when he had

<sup>1</sup> Unless Judas had already taken this decision it would be difficult to understand why Our Lord spoke of him on this occasion—a full year before the actual betrayal—as a "devil".

already made his bargain with the high priest, none of the Apostles suspected him. Indeed, the final act of betrayal in the Garden was by the sign of a kiss, the customary greeting of intimate friendship.

It is difficult to conceive a course of conduct more deserving of contempt. For months Judas continued to simulate a loyalty which he had abandoned and a faith which he had forfeited, and apparently he was only awaiting his opportunity to betray Our Lord to those who, as everyone knew, were thirsting for His blood. Meanwhile Judas was helping himself to the funds, which he, as keeper of the common purse, administered.

Can it be that he continued to adhere to Christ only because of the material advantages his position afforded him, either in kudos or in cash? Without some such motive it is not easy to understand why he did not leave Our Lord as so many others did who boggled at His teaching on the Bread of Life. He no longer had any faith; why did he not say so? In any case, to remain among the Apostles was the height of hypocrisy, and Jesus was continually warning the Twelve against this pernicious vice. Such warnings obviously carried a special message for Judas: "Beware ye of the leaven of the Pharisees which is hypocrisy; for there is nothing covered that shall not be revealed, nor hidden that shall not be known" (Lk. xii, 1-2). Sometimes, indeed, Our Lord spoke more specifically against the financial dishonesty which was Judas's besetting sin: "If then you have not been faithful in the unjust mammon, who will trust you with that which is just? And if you have not been faithful in that which is another's who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon." St. Luke explains: "Now the Pharisees, who were covetous, heard all these things, and they derided him" (Lk. xvi, 11-14). But Judas was worse than the Pharisees, because he concealed the vices he shared with them under the outward show of devotion to Our Lord.

Naturally enough we regard St. John's sixth chapter (especially from verse 52 onwards) as an invaluable Scriptural proof of the doctrine of the Real Presence. We are so accustomed to read the passage with this idea uppermost in our minds that perhaps most of us have not realized that the words also conveyed to the disciples *the first intimation of their Master's approaching death*. To the more intelligent of His hearers, among whom Judas must be numbered, this aspect must have loomed very large: to have to eat a man's flesh and drink his blood was absurd, but it could not even become possible without the man's death. As an unbeliever, and an unusually shrewd one, Judas must also have seen that there was a violent "contradiction" in Our Lord's doctrine: for on the one hand it could not be accepted except on the assumption that He was God, and on the other hand it presupposed His death. How could a Divine Person die? If the Master to whom he had given his allegiance was now to adopt a defeatist tone and talk of dying, how could His previous claims to be



the Son of God have any validity? Whatever may be thought of these conjectures, the fact remains that the first reference to Judas's faithlessness and treachery follows immediately upon Our Lord's first veiled allusion to His approaching death.

Furthermore, if Jesus is to "give his flesh" for the life of the world (i.e. if Jesus is to *die* for humanity), what is to become of those who had left all to follow Him? Judas must have remembered that Our Lord had already given the Apostles repeated warnings of persecution—warnings that could have had no attraction for a man whose outlook was entirely materialist. "Beware of men," He had said, "for they will deliver you up in councils and they will scourge you in their synagogues . . . and you shall be hated by all men for my name's sake" (Mt. x, 17).

Once Our Lord had elicited from St. Peter at Caesarea Philippi a full profession of faith in His Divinity—a profession of faith with which the faithless Judas by his guilty silence feigned agreement—He immediately began to foretell not merely that persecutions would be the lot of His disciples, but also that *His own death* (to which He had already alluded) *would be a violent one*:

"From that time Jesus began to shew to his disciples that he must go to Jerusalem and suffer many things from the ancients and scribes and the chief priests, and be put to death."

Peter's impetuous protest is rebuked as a worldly objection—"Thou savourest not the things that are of God, but the things that are of men"—and immediately follows the warning: "If any man will come after me, let him deny himself and take up his cross and follow me" (Mt. xvi, 13-24).

For us who regard the cross as the symbol of redemption, the expression "take up the cross" no longer has the terribly unexpected character it originally had. To the Apostles it meant simply this: that if they wanted to follow their Master, they must be ready to follow Him to the most degrading and horrible death of a criminal on a gibbet. Judas, the faithless materialist, must have seen that there was no "future" in Christianity; he would be a fool not to consider the possibility of "making other arrangements".

But there is more in this first prophecy of the Passion<sup>1</sup> than the prediction of a violent death: Christ is not merely going to be executed as a criminal, He is going to die at Jerusalem *as the victim of the Jewish authorities*.

If we bear this in mind we shall avoid one of the commonest misunderstandings of the part played by Judas. It is often tacitly assumed that Judas's treachery was essential to the plans of Christ's enemies. But it does

<sup>1</sup> The Gospels record two further predictions of the Passion, the second of which was more detailed and clearly indicated that the catastrophe was imminent: "Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death and shall deliver him to the Gentiles to be mocked and scourged, and the third day he shall rise again" (Mt. xx, 18-19).

not follow that because the arrest was actually effected through the intervention of a false Apostle, it could not have been effected otherwise. The Gospels clearly show that Judas's treachery merely precipitated the arrest; humanly speaking the arrest was bound to come, both because the Jews were determined upon it and because Christ had signified His intention of submitting to it.

St. John relates how the raising of Lazarus finally decided the authorities to take action:

"The chief priests, therefore, and the Pharisees gathered a council and said: What do we, for this man doeth many miracles? If we let him alone so, all will believe in him, and the Romans will come and take away our place and nation. But one of them, named Caiphas, being the high priest of that year, said to them: You know nothing, neither do you consider that it is expedient that one man should die for the people and that the whole nation perish not. . . . From that day, therefore, they devised to put him to death" (Jn. xi, 47-53).

Although, a few verses later, St. John tells us that "the chief priests and Pharisees had given a commandment that if any man knew where Jesus was, he should tell, that they might apprehend him", nevertheless the Synoptic Gospels are definite that no arrest was to be attempted during the Paschal Feast "lest perhaps there should be a tumult among the people" (Mt. xxvi, 5; Mk. xiv, 2; Lk. xxii, 2).

In the meantime, on the Saturday before Palm Sunday, Jesus came to Bethany where He was invited to supper in the house of Simon the leper (Jn. xii, 1; Mt. xxvi, 6; Mk. xiv, 3). During that supper Mary, the sister of Lazarus, came to Him and poured her precious spikenard upon His head and anointed His feet. Judas protested at this waste and asked why the ointment was not sold for three hundred pence and given to the poor. "Now he said this, not because he cared for the poor, but because he was a thief and, having the purse, carried the things that were put therein" (Jn. xii, 6).

Our Lord's defence of Mary's generous devotion concluded with yet another clear statement that *He was soon to die* and to be buried: "She is come beforehand to anoint my body for the burial" (Mk. xiv, 8). This seems to have finally decided Judas to put into operation his long-meditated plan of betraying his Master. But he does nothing for a few days. He must have shared in the short-lived triumph of Palm Sunday which, like the great parables of the next two days, was in the nature of a last desperate challenge to the Jewish authorities. The parable of the vineyard (Mt. xxi, 33; Mk. xii, 1; Lk. xx, 9) contains a scarcely-veiled prophecy that He who claims to be the Son of God is to be put to death by the husbandmen to whom the vineyard has been entrusted. "And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them; and seeking to lay hands on him, they feared the multitudes, because they held him as a prophet" (Mt. xxi, 45-46).

If the authorities saw the point, Judas saw it too; but he knew more than they did, for he had heard Jesus say that this was His final visit to Jerusalem, and that He would there fall a victim to His enemies.

About this time, too, the Apostles received yet another reminder that their fate would resemble their Master's: "They shall deliver you up to be afflicted and shall put you to death, and you shall be hated by all nations for my name's sake" (Mt. xxiv, 9).

Then on the Wednesday Our Lord told the Apostles that He would be put to death *within two or three days*: "You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified" (Mt. xxvi, 2).

Now at last Judas understands that he must act immediately if he is to avoid trouble. Jesus has repeatedly warned the Apostles of the penalty of faithfulness to Him, and Judas quite well sees that the authorities are not likely to allow any of the prominent members of this "dangerous movement" to survive the "liquidation" of its leader. So, in order to save his own skin, Judas "went and discoursed with the chief priests and the magistrates how he might betray him to them. And they were glad and covenanted to give him money. And he promised. And he sought opportunity to betray him in the absence of the multitude" (Lk. xxii, 4-6).

Surely there can be no doubt that Judas's main motive in approaching the authorities was self-interest. The thirty pieces of silver were no doubt "acceptable", but the more important purpose was to establish himself in the good graces of the high priest and his accomplices. He thus precipitated the execution of the high priest's plan by offering an unexpected opportunity of arresting Our Lord even during the festival; for, as one of the Twelve, Judas would know where His Master might be found at dead of night when there would be no "multitudes" to cause a disturbance.

Before summarizing our conclusions it should be pointed out that countless opportunities of grace must continually have been offered to Judas during the long months that passed since his loss of faith. Right up to the moment of the last fateful kiss, Jesus continued to show him every mark of confidence and friendship—indeed He must have done all that was divinely possible to win him back. Even at the end he still carried the purse (Jn. xiii, 29) and it is practically certain that he occupied a place of honour at the Last Supper.<sup>1</sup> But all these graces, all these marks of confidence and friendship, all these appeals, the sublimity of the teaching he heard and the divine witness of the miracles he saw—all this met with no response, and Judas sank only deeper into the mire of sin. In the whole of

<sup>1</sup> It has been suggested, surely with sound reason, that Judas, as Treasurer, sat next to Jesus. He must, at any rate, have been within hand's reach to receive the sop. St. John reclined on Our Lord's right with St. Peter on *his* right; therefore Judas was probably on Our Lord's left. When Judas asked Our Lord whether he was the traitor, Our Lord gave an affirmative answer (Mt. xxvi, 25); but the answer must have been whispered because St. John records that apart from Judas he alone knew (by the sign Our Lord gave) who the traitor was (Jn. xiii, 25-30). Therefore Judas was within whispering distance of Jesus.

his hypocritical career nothing is more contemptible than the final act of treachery: "And when he was come, immediately going up to him he saith: Hail, Rabbi! And he kissed him" (Mk. xiv, 44-45). What infinite pathos and patience are enshrined in Our Lord's reply, and what infinite love is revealed in His use of Judas's name: "Judas, dost thou betray the Son of man with a kiss?" (Lk. xxii, 48).

We may summarize the main results of our investigation as follows:

(1) Judas began as a fervent disciple of Christ, and was chosen to be one of the Twelve because he had the makings of a saint.

(2) With his vocation he received all the graces necessary for its due fulfilment, so that his failure can only have been due to his own moral fault.

(3) The clue to this moral fault is that, although he was set in a position of unique trust, he abused that trust by stealing from the purse which he carried.

(4) Having thus begun to worship at the shrine of mammon in a particularly hateful way, he gradually lost his original devotion to Christ, with the result that just at the time when the others were developing a supernatural faith in Christ's Divinity Judas, now a faithless materialist, was already meditating treachery.

(5) Instead of leaving Christ, as any honest unbeliever would have done, he continued to feign belief and loyalty—presumably because he thought it worth his while, either in kudos or in cash.

(6) From about the same time Our Lord begins to be more and more explicit that He is destined to die, that His death will be a violent one, and that He will die at Jerusalem as the victim of the Jewish authorities.

(7) Judas waits until he sees that Christ's death is imminent, and then, in order to ingratiate himself with the authorities, offers to sell his Master to them, thus hoping to avoid the persecutions and hatred which Jesus has promised will be the lot of His followers.

(8) Judas's treachery was not a *sine qua non* of the arrest; all that he did was to precipitate matters by making an arrest possible during the feast.

(9) Judas's basic fault was covetousness and avarice, which gradually stifled his faith. Having lost his faith, he continued to cloak his unbelief under the external devotion of a true Apostle. He thus shared all the worst vices of the Pharisees against which Our Lord always spoke so vehemently. But Judas was even more hypocritical than the Pharisees because he concealed his self-centred materialism under the pretence of an outstanding personal devotion (as one of the Twelve) to the Master whose whole life and teaching was a direct challenge to the spirit of worldliness, especially worldliness under the mask of a religious exterior.

(10) The career of Judas stands for all time as the most dread illustration of the truth that persistent unfaithfulness to grace—particularly to the grace of one's vocation—predisposes one to the gravest crimes, even to the crime

of complete apostasy; and that the higher the vocation, the lower the fall if one fails to fulfil it. Finally, the example of Judas shows that not even God can force an entrance into a heart that is barred against Him. Truly the doors of Hell are locked on the inside.

A. G. M.

## HELPS TO THE USE OF THE BREVIARY

## (IV) LENT AND PASSIONTIDE

**L**ENT is the annual retreat of the whole Church; "the acceptable time" as the Liturgy describes it in the words of St. Paul. The beginning of Lent is solemnly announced in the Martyrology on the Tuesday after Quinquagesima Sunday as follows:

Dies Cinerum et Initium jejunii sacramentissimae Quadragesimae.

The day of ashes and the beginning of the fast of the Most Sacred Season of Lent.

But, so far as the Divine Office is concerned, the distinctive changes of the Lenten season in hymns, antiphons, versicles and responses, do not start until the first Sunday in Lent. The spirit, the penitential practices, the effect and the aim of the Lenten period are aptly summed up in the sixth response of Matins of the same Sunday:

Paradisi portas aperuit nobis jejunii tempus: suscipiamus illud orantes et deprecantes, ut in die Resurrectionis cum Domino gloriemur. *V.* In omnibus exhibeamus nosmetipsos sicut Dei ministros in multa patientia. Ut in die Resurrectionis cum Domino gloriemur.

The Lenten fast opens to us the gates of Paradise; let us undertake it praying and fasting, that on Easter Sunday we may rejoice with the Lord. *V.* In all things let us approve ourselves as the ministers of God in much patience. That on Easter Sunday we may rejoice with the Lord.

Several of the early Christian writers consider the Lenten fast as a real feast. Prudentius, for example, thus addresses Christ:

Festumque nostrum, Rex, serenus aspice.  
Jejuniorum dum libamus victimam.

Do Thou, our King, look benignly upon our feast.  
When we offer the sacrifice of our fast.

They give the reason for this by saying that it is chiefly by mortifying the body that we show our soul to have really become the *Imperator Spiritus*, "the Master Spirit", that is to say, that it has achieved real mastery over the body.

Historically, the offices of Lent and Passiontide count among the most ancient of our Breviary. They contain an unrivalled wealth of patristic and exegetical literature. For us priests, the homily appointed to be read each day is a treasure-house of deep thoughts and of most illuminating ideas for the spiritual direction of ourselves and of others. They can very helpfully be employed for the priest's daily meditation. Take, for instance—to cite only a few of the present writer's favourites—the comments of St. Leo the Great on the Gospel of the Transfiguration (Ember Saturday and 2nd Sunday in Lent) and on Christ's redemptive sufferings (Passion and Palm Sundays); St. Ambrose on the Prodigal Son (Saturday of 2nd Week); St. Augustine on the Woman of Samaria (Friday of 3rd Week), and on Lazarus (Passion Saturday), etc. Space forbids us to consider these homilies more fully. We recommend an analysis of their thought, as a very useful Lenten practice, to those priests who have not yet attempted it.

*The Seasonal Psalms.*—They are three: xc—*Qui habitat in adjutorio Altissimi*—for Lent; xxi—*Deus, Deus meus, respice in me*—for Passiontide; l—*Miserere mei, Deus*—for the Triduum of Our Lord's death.

From a very early date the *Qui habitat* has played a prominent part in the Lenten Liturgy, the main reason being the fact that it is quoted in the Gospel of the Temptations on the 1st Sunday in Lent. On that same Sunday the Psalm is used in the Mass at the Introit, Gradual, Tract (in its entirety, as was the ancient practice), Offertory and Communion verse. In the Divine Office, it supplies most of the versicles throughout the Lenten Season. As this Psalm is such a feature of the Lenten Liturgy, we have thought it worth while to transcribe it here, adding after each verse some representative excerpts from St. Augustine's commentary upon it.<sup>1</sup> This may be a help to priests not only in the recitation of the Office, but also in their preaching. All that follows is St. Augustine's:

This is the psalm wherewith the devil dared to tempt Our Lord. Let us listen to it in order that, instructed thereby, we may be able to withstand the tempter, not trusting in our own selves but in Him who wished to be tempted before us in order that we might not succumb to temptation. Temptation indeed was not necessary in the case of Christ. But

<sup>1</sup> In the *Enarrationes in Psalmos*, St. Augustine has two sermons on this psalm (cr. P.L., T. 37, col. 1149-70). May we add that the *Enarrationes* is one of St. Augustine's most representative works, chiefly as regards the doctrine of the Mystical Body. An English translation of the complete work is still a crying need. For those who desire a larger commentary on the same psalm for their Lenten spiritual reading, we may suggest St. Bernard's "Seventeen Sermons on the Psalm *Qui habitat*" (P.L., T. 183, col. 185-254; English translation: St. Bernard's Sermons for the Seasons, etc., by a priest of Mount Melleray, vol. 1, pp. 133-297. Dublin, 1921). Among the works attributed to St. Bede, there is a short commentary (P.L., T. 93, col. 970-6) on the same psalm. It is a cento of patristic texts, chiefly from St. Augustine, compiled by an anonymous monk early in the Middle Ages.



His temptation is our instruction; for we should listen to Christ's answers to the devil in order to know how to answer when we are similarly tempted. . . . Christ was tempted in order that the Christian soul may not be overcome by the tempter. Our Teacher wished to be tempted, because we are tempted; as likewise He wished to die, because we die; and He wished to rise again because we shall rise again.

*He that dwelleth in the aid of the Most High, shall abide under the protection of the God of Jacob.*

These words we have explained to you to mean that no one should trust in himself, but that we should place our whole hope in Him alone, in whom our strength lies; for we conquer through His help and not by our presumption. The help of God then protects us when we turn to Him, as it is said:

*He shall say to the Lord: Thou art my protector, and my refuge; my God, in Him will I trust. For He hath delivered me from the trap of the hunters, and from the sharp word.* (For "trap" St. Augustine oddly uses the word *muscipula*, i.e. mousetrap.)

Many, being afraid of a sharp word, fall into the mousetrap of the hunters. A man is scoffed at because he is a Christian. If for this reason he feels sorry that he ever became a Christian, on account of that sharp word, he falls into the mousetrap of the devil. Another man is ridiculed because he leads a better life than most of his fellow Christians. If he is afraid of the words of those who deride him, he falls into the snares of the devil. He ceases to be choice wheat on the threshing floor and becomes just chaff. But he who trusts in God is set free from the snares of the hunters and from sharp words. And how does God protect you?

*He will overshadow thee with His shoulders: and under His wings thou shalt trust,*

that is, He will take you close to His heart in order to protect you with His wings, if only you acknowledge that you are weak, and as weak chicks you fly to find shelter under your mother's wings, lest you be snatched away by the birds of prey.

*His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night; of the arrow that flieth in the day, of the business that walketh about in the dark, of invasion or of the noonday devil.*

Temptations arising from ignorance are signified by the terror of the night; sins committed with full knowledge by the arrow that flieth in the

day; for night is a symbol of ignorance, day of knowledge. There are those who sin through ignorance and those who sin well aware that they do so. The former are caught up in the wiles of the business that walketh about in the night; the latter are hit by the arrow flying in the day. . . . Finally, those who fall during the time of persecution, fall indeed as if struck by the noonday devil.

*A thousand shall fall at thy side, and ten thousand at thy right hand.*

Some fall to the left, some to the right: the former indeed to reign, the latter to be punished.

*But it shall not come nigh to thee.*

What does this mean? The noonday devil shall not overpower you. And, what wonder when he could not overpower your Head? Nor can he overcome such as are united to the Head in the way expressed by the Apostle: The Lord knoweth who are His (2 Tim. ii, 19). . . . But, lest the sinners who are allowed to harass Christians in so many ways be the cause of scandal to the weaker brethren, and lest these same brethren may have reason to exclaim: "Why is it that God allows the wicked and the unjust to exert such power against God's servants", you are asked "to look awhile with your eyes", i.e. with the eyes of your faith, and you shall see the punishment meted out at the end to the sinner who at the present time is allowed to vex you. Hence, this verse follows:

*But thou shalt consider with thy eyes, and shalt see the reward of the wicked. Because, Thou, O Lord, art my hope; thou hast made the Most High thy refuge.*

The human race knew man must die, but did not know that he must rise again. Therefore, man had cause for fear, but not for hope. Jesus Christ, who in order to keep man from sin, put such terror in death, was the first to rise in order to encourage us with the hope of resurrection and to put before us the reward of eternal life. That has happened already to the Head which the members now hope for. . . . Let, therefore, the Church thus address her Head, our Lord Jesus Christ: "Thou, O Lord, art my hope."

*There shall no evil come to thee; nor shall the scourge come near thy dwelling.*

The tabernacle of God is His flesh. . . . This tabernacle was scourged on earth. Is it scourged also in heaven? Never. Why? Because, He made the Most High His refuge in order to become our hope. . . .

*For He hath given His Angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone.*

The Head is certainly in Heaven, but the feet are still on this earth. What are the Lord's feet on earth but the Lord's saints who still dwell on this earth? Who are the Lord's feet? His Apostles sent to the whole world; all His Evangelists with whom the Lord travels to visit all nations. There was room for fear lest the evangelists should dash their feet against a stone; since the Head being far away in heaven, the feet treading still this earth might stumble and fall. . . . For this reason . . . in order that those who here below work in His body traversing the whole universe, may not become guilty of fear, He has filled them with the spirit of love.

*Thou shalt walk upon the asp and the basilisk; and thou shalt trample underfoot the lion and the dragon.*

You know already who is the serpent; you know, too, how the Church, who is never deceived, tramples him underfoot; how she is well aware of his evil devices. . . . The lion openly ravages; the dragon cunningly lies in ambush. The devil acts in both ways. When the Martyrs were put to death, he was a ravaging lion; when heretics make insidious advances, he is a deceitful dragon. You have conquered the lion; overcome also the dragon.

Finally, we who still labour in this world, surrounded by pitfalls, let us listen to Our Lord's voice comforting us and telling us:

*Because he hoped in me I will deliver him; I will protect him because he hath known my name. He shall cry to me and I will hear him; I am with him in tribulation, I will deliver him and glorify him.*

Do not be afraid when you happen to be tempted as if God were no longer with you. Let Faith accompany you, and God shall be with you in tribulation.

*I will fill him with length of days.*

What is meant by length of days? Life eternal. If we are covetous, we ought to covet eternal life. . . . That is where your covetousness has a fitting aim.

*And I will show him my salvation.*

i.e. I will show him Christ Himself.

Let us love and imitate Christ; let us run after the odour of His ointments. If you do not wish to give a false answer to the words: "Hearts on high!" follow Him to heaven.

"Hearts on high! thoughts on high! love on high! hope on high!"

The xxist Psalm, which is naturally much used by the Liturgy during

Passiontide, has been accurately described by the non-Catholic exegete Strauss, as "a programme of Christ's Crucifixion, drawn by the spirit of prophecy". The reason why the *Miserere* closes every Canonical hour during the *Triduum Mortis Domini* is also obvious.

*The Proper Hymns of the Season.*—As in Advent, so also in Lent and in Passiontide there are proper hymns for Vespers, Matins and Lauds. The Lenten hymn for Vespers—*Audi, benigne Conditor*—is a composition of St. Gregory the Great (*d. 604*), who, like most great Doctors, both Eastern and Western, tried his skill at liturgical verse. The hymn for Matins—*Ex more docti mystico*—is also attributed to St. Gregory; while the hymn for Lauds—*O Sol salutis, intimis*—belongs to the anonymous group of Ambrosian poets. The three hymns soberly but nobly express the sentiments of sorrow and self-denial which fill the soul of the Church during Lent. Perhaps the most successful from this point of view is the hymn of Vespers:

Audi, benigne Conditor,  
Nostras preces cum fletibus,  
In hoc sacro jejunio  
Fusas quadragenario.

Scrutator alme cordium  
Infirma tu scis virium:  
Ad te reversis exhibe  
Remissionis gratiam.

Multum quidem peccavimus,  
Sed parce confitentibus;  
Ad laudem Nominis tui  
Confer medelam languidis.

Concede nostrum conteri  
Corpus per abstinentiam;  
Culpae ut relinquant pabulum  
Jejuna corda criminum.

Praesta, beata Trinitas,  
Concede, simplex Unitas,  
Ut fructuosa sint tuis  
Jejuniorum munera.

Hear, O loving Maker,  
our prayers poured forth with tears,  
in this sacred fast  
of forty days.

Kind Searcher of the hearts,  
Thou knowest how weak is our strength;  
pour out on those who return to Thee  
the grace of forgiveness.

Much, indeed, we have sinned,  
but pardon those who confess their sins:  
for the praise of thy Name  
bestow a remedy on the weak.

Grant that, through abstinence,  
our body may be controlled;  
so that our hearts fasting from crime  
may cease to feed on sin.

Grant us, O Blessed Trinity,  
vouchsafe, O simple Unity,  
that the rewards of fasting  
may profit thy faithful.

The hymn of Matins runs smoothly with all the wonted clearness of thought and of expression for which St. Gregory the Great is famous. We would point particularly to the irresistible appeal contained in the stanza:

Memento quod sumus tui,  
Licet caduci, plasmatis;  
Ne des honorem Nominis  
Tui, precamur, alteri.

Remember that, though frail,  
we are the work of Thy hands;  
give not, we pray, to another  
the honour of Thy Name.

The hymn for Lauds also contains very happy lines; for example:

Dies venit, dies tua  
in qua reforescent omnia

The day comes, thy own day,  
in which all shall flourish afresh;

in which indeed

Et nos novi per gratiam  
novum canamus canticum.

and we, made new by grace,  
shall sing a new canticle.

The proper hymns for Passiontide—*Vexilla Regis*, *Pange lingua* and *Lustra sex*—are the best work produced by St. Venantius Fortunatus (d. 609). They have been translated repeatedly into all modern languages. We would refer here only to the second line of the *Vexilla Regis*,

Fulget Crucis mysterium.

The mystery of the Cross shines before us.

This line alone suffices to show what a deep source of inspiration and what a great theological help the Liturgy can be. The Cross ever remains a mystery, and it is utterly useless for theologians to indulge in speculative acrobatics to explain that mystery away; and yet, somehow, that same Cross is a *shining* mystery, a mystery full of light in which we, like St. Paul, see "the power of God and the wisdom of God".

*The Lenten Prayers of Ferial Vespers.*—As an exception to the general practice observed throughout the year, the prayer recited each day during Lent at the Vespers of the Feria or for its commemoration is not that of the other hours, but is identical with the "prayer over the people" (*oratio super populum*) said at the end of the Mass after the other postcommunions. The historical origin of this practice is to be found in the ancient custom observed on all fasting days of celebrating the Mass late in the afternoon and following it immediately with Vespers, with the result that the same prayer closed both Vespers and Mass. With that final prayer the people were dismissed and could go to their homes and break their fast. It is well worth studying these prayers, most of which, considered both liturgically and theologically, are pure gems. From such an examination the following points emerge:

(i) We repeatedly pray God for grace, thus reminding ourselves that to become "new by grace" is the paramount task of Lent:

... protectionis tuae gratiam quaerimus,  
... mentibus nostris gratiae tuae lumen  
ostende,  
... tuae gratiae consolatione respire-  
mus,  
... subjectum tibi populum propitiatio  
coelestis amplifcet.

... we seek the grace of thy protection,  
... show to our minds the light of thy  
grace,  
... may we breathe again with the con-  
solation of thy grace,  
... let thy heavenly loving-kindness  
comfort the people prostrate before thee.

(ii) We are taught how to pray by the very mysteries at which we assist:

... ecclesia tua ... sacris actionibus  
erudita ...  
... spiritus tui fervore concepto ...

... thy Church, being taught by these  
holy actions ...  
... inflamed by the fervour of thy  
spirit ...

(iii) We do not forget to pray for the Mystical Body, witness that beautiful prayer which should be daily recited by every priest:

Da nobis, quaesumus Domine, perseverantem in tua voluntate famulatum; ut in diebus nostris et merito et numero populus tibi serviens augeatur.

Grant us, we beseech Thee O Lord, an unshakeable obedience to thy will; that in our day the people who serve Thee may increase both in merit and in number.

(iv) The effect of our prayers, of our fastings, is love and pure joy:

... ipsa quoque devotio sancta lactificet,  
... tuorum potius repleantur delectationibus mandatorum,  
... fac eos coeleste munus diligere quod frequentant.

... may this same devotion to Thee fill us with joy,  
... that we may be filled with the delights of thy commandments,  
... grant them to love the heavenly gift of which they so often partake.

(v) The very approach to celebrate the mysteries of our redemption should fill us with joy. Thus on the Vespers of Monday in Holy Week we recite this astounding prayer:

Adjuva nos, Deus, salutaris noster; et ad beneficia recolenda quibus nos instaurare dignatus es, tribue venire gaudentes.

Help us, O God our Saviour, and grant us that we may draw nigh with joy to recall the memory of those mercies whereby Thou hast deigned to restore us to a new life.

(vi) The last prayer over the people and at Vespers recited on Wednesday in Holy Week is repeated again, and most appropriately, at the end of every canonical hour in the *Triduum Domini*:

Respice, quaesumus Domine, super hanc familiam tuam pro qua Dominus noster Jesus Christus non dubitavit manibus tradi noceantium et Crucis subire tormentum.

Look down, we implore Thee, O Lord, upon this thy family, for whom our Lord Jesus Christ did not hesitate to deliver Himself up to His torturers and to undergo the torment of the Cross.

*The Feast of St. Joseph.*—One of the most popular feasts of March in modern times is that of St. Joseph. Its history forms an interesting chapter in the development of the liturgical Office<sup>1</sup>. As in several other instances,

<sup>1</sup> The whole history of St. Joseph's Proper Office is given by Dom Wilmart, with his wonted competency and perfect mastery of detail, in pp. 559-70 of *Auteurs Spirituels du Moyen Age*, Paris, 1932. Cr. also *El Monte Carmelo*, Burgos, 1908, pp. 326-31.



the feast was definitely introduced into the Roman breviary long after popular devotion to St. Joseph had spread widely throughout the Church and his Office had been received into the breviaries of sundry Religious Orders. It is found, for instance, complete with proper antiphons and hymns—not, of course, those which we now use—in the Carmelite Office of 1434, in the Franciscan of 1496 and in that of the Spanish Dominicans of 1508. Meanwhile the cult of St. Joseph was daily growing, owing particularly to the fervent apostolate of Gerson (*d.* 1429), the famous Chancellor of the University of Paris and of St. Teresa of Avila (*d.* 1582) during the following century. The Discalced Carmelites, both nuns and friars, continued to foster it, and it is to them that we owe the present festival of St. Joseph on 19 March and St. Joseph's Solemnity after Easter.

The Carmelites were also responsible for the proper Office of both feasts. In the reformed breviary, issued by Pope St. Pius V in 1568, St. Joseph's feast is listed as an ordinary double and the Office is mostly taken from the common of Confessors and non-Pontiffs. All the proper Offices in use till that time were abrogated. In the following century, an Italian Discalced Carmelite nun, Mother Clare Mary of the Passion (Vittoria Colonna), foundress and prioress of the convent of *Regina coeli* in the Lungara, Rome, who died in 1675 in the odour of sanctity, exerted all her influence, which was most powerful and in high places, to have a proper office in honour of St. Joseph introduced into the Roman breviary. The General of the Discalced Carmelites, John of Our Lady's Conception (*alias*, Juan Escollar; *d.* at Alcalá in 1700), a great classicist, arranged the new office and himself contributed to it the three hymns—*Te Joseph celebrent*, *Coelitum Joseph* and *Iste quem laeti*. The Office was officially approved by Clement X in 1671. In 1714 Pope Clement XI personally rearranged it, but the three proper hymns of the Spanish General were retained. Since that time the feast has been duplicated and raised in rank, but the Office has remained much the same.

It may be remarked that, strange though it may appear, the reading of the old breviaries in the fourth stanza of the *Te Joseph celebrent* was *post mortem reliquos mors* (not *sors*) *pia consecrat*, as was originally written by the author.

*Patron Saints of Liturgical Prayer.*—We could not afford to let the month of March pass us by without paying a tribute of thankful praise to those great Saints, liturgically honoured in this month, who took a prominent part in the compilation of the Roman breviary. Their work in this connection is gratefully recorded in the breviary itself.

St. Benedict (19 March) was the first of the Fathers who, in his Rule (chapters viii–xx), left the Church a complete arrangement of the breviary. At a later date, much of this arrangement decisively influenced that of the Roman Breviary, especially through the exertions of the first Benedictine Pope, St. Gregory the Great.

St. Gregory the Great (12 March) bears two titles which should be very dear to the readers of these notes, viz. Apostle of England and Apostle of the Liturgy.<sup>1</sup> The lessons of the second Nocturn record that

Ecclesiam ornavit sanctissimis institutis et legibus . . . Litanias, Stationes et ecclesiasticum officium auxit.

He enriched the Church with most holy practices and laws (various examples follow). He added to the Litanies, the Stations and the ecclesiastical office.

More explicitly, the following Response of the proper Benedictine Office adds:

Gregorius, praeclus meritis et nomine dignus, antiquas divinae laudis modulationes renovans, militantis Ecclesiae vocem triumphantis Sponsae concentibus sociavit. *V.* Sacramentorum codicem mystico calamo rescribens veterum Patrum instituta posteris transmisit.

Gregory, a Pontiff illustrious in merit and name, restored the ancient melodies used in the Divine Praise; and united the songs of the Church Militant with those of the Church Triumphant.

*V.* With mystic pen, he transcribed the Sacramentaries, and handed down to posterity the institutions of the ancient Fathers.

St. Thomas Aquinas (7 March) deservedly gets his meed of praise as the author of the Office for the feast of Corpus Christi:

A summo Pontifice Urbano Quarto Romam vocatus, ejus jussu ecclesiasticum lucubravimus officium in Corporis Christi solemnitate celebrandum.

Pope Urban IV summoned him to Rome, and, at the Pope's request, the Saint composed the liturgical office for the solemnity of Corpus Christi.

Among the Greeks, two Doctors deserve special mention: St. Cyril of Jerusalem (18 March), whose Catechetical Instructions have supplied the beautiful lessons of the second Nocturn on the Octave Day of Corpus Christi; and St. John Damascene (27 March), to whom, *inter alia*, we owe the ingenious narrative of Our Lady's death and Assumption, which we read during the Octave of that feast of Our Lady in August.

As an outstanding example of an intense life of varied apostolic activities coupled with an almost incessant liturgical prayer, we quote the breviary on St. Patrick (17 March):

Praeter quotidianam Ecclesiarum sollicitudinem, invictum ab oratione spiritum numquam relaxabat. Aiunt enim, integrum quotidie psalterium una cum canticis et hymnis, ducentisque orationibus consuevisse recitare; ter centies per dies singulos flexis genibus Deum adorare, ac in qualibet hora diei Canonica centies se Crucis signo munire. Etc.

Besides his daily solicitude for the churches, his unconquered spirit never flagged in prayer. It is said that he was wont to say daily the whole psalter with the canticles and hymns and two hundred prayers; that he each day three hundred times fell on his knees to worship God and that at each canonical hour he armed himself a hundred times with the sign of the Cross.

<sup>1</sup> Cr. Dom Guéranger, *The Liturgical Year*, p. 1.

As an even more surprising example of devotion to liturgical prayer let us end with the following entry of the Martyrology for 14 March:

In provincia Valeriae sanctorum duorum monachorum, quos Longobardi suspendio necaverunt in arbore; in qua Martyres, licet defuncti, ab hostibus ipsi auditi sunt psallere.

In the province of Valeria, the birthday of two holy Monks, whom the Lombards slew by hanging them on a tree; and there, although dead, they were heard even by their enemies singing psalms. (Cf. St. Greg. the Great, Dial. iv, 21.)

ROMANUS RIOS, O.S.B.

SERMON NOTES

THE EVERY-DAY LIFE OF THE CATHOLIC

[My only excuse for offering these notes is that it was by the sheerest accident that I was editorially invited, and almost unconsciously that I accepted. They are suggested for a typical congregation in the North, consisting almost entirely of manual workers, dockers, colliers, and factory hands, whose working hours and leisure time are huddled into a pagan atmosphere, and who must, therefore, be continually reminded that their lives even in such circumstances have been designed and directed by Providence, and can only be sanctified by a recurring sense of vocation. Such is the tenuous thread that links together the sermons for the month of March and the Feast of St. Joseph.]

I

MY DAILY LIFE

WE reserve our wonder and admiration for the colossal works of nature, and let the little ones pass unnoticed. We gaze with awe at the sunset, storm, monsters of land and sea; yet there are millions of tiny invisible beings, perfect organisms, in the air, in water, in the dust at our feet, that for us are simply not there. Yet these proclaim God's power and providence, just as much as the storm or the leviathan; and indeed have far more bearing on our lives. The hurricane takes our breath away, but not for long, I hope, for breath is life; the Loch Ness Monster takes the headlines, but the unseen microbe, parent of the common cold, takes away our wages.

So also in the moral and religious world. We admire and praise the pulpit orator, who sways the multitudes by his eloquence, and pass by unnoticed the tenement saint or the unseen virtues practised around us. Let us hear the famous preacher, but not overlook the humble missionary

in his daily round to the sick and wayward; his hours in the confessional purifying souls, sanctifying those living temples greater before God than Cathedrals. We praise St. Paul for his eloquence and heroic enterprise that brought nations to Christianity; but he himself took serious thought of his mortification and the love of his neighbour. "I chastise my body lest I be led astray. If I preach like an angel and have not charity, I am just a hollow hypocrite."

These comparisons help us to understand the maxims laid down by Our Lord and St. Paul, and seen in the lives of the saints, that our salvation does not depend on great achievements, but the faithful discharge of those ordinary duties which escape public attention; our private exercises of devotion, our work, our domestic cares, our meals, our conversations, our leisure. We forget so often that our eternal destiny depends on these little things that make up our life. God will not ask you what post you occupied, but how you filled it; not whether a king or a slave on life's stage, but how you played your part; not to your merit or shame that you picked up good cards or bad, but you must make the best of them. It is not only our so-called religious occupation that will merit reward. God did not create your soul just for Sundays: it is our daily lives and our week-day actions that will settle the issue. God's Providence designed them, and back to Him they must be referred. Hear this astonishing passage from St. John's Gospel: At the Last Supper, "Jesus, knowing that he came from God and goeth to God, took a towel and began to wash the feet of his disciples." So we, conscious of our vocation, must fulfil our menial tasks; our stepping-stones to God.

How do we know this? St. Paul assures us that God wills all men to seek and gain the reward of heaven. "This is the will of God, your sanctification." "He that is holy, let him be sanctified still more," says Our Lord; also "Be ye perfect as your heavenly father is perfect." How could we possibly be saints and reach perfection if sanctification depended on a life of heroic and outstanding actions, and not on the God-sent details of our working lives? We were given clay not marble to work on. Come, then, to a practical decision. God gave you the life you've got, its humdrum work and play, its sickness and health, joys and sorrows; it is your vocation. Hold on to the grace of that thought each day; recall it during the day and the presence of God will grow on you wherever you are. Every act is a prayer, every set-back a sacrifice. You are a collier; or a factory hand, or his wife, but you are becoming a saint. Every day, even in the unconscious hours of sleep, you are aboard ship, bringing you nearer to the destined harbour. You are following the counsel of St. Paul: "Whether you eat or drink or whatever else you do, do all for the Glory of God."

## II

### MY GOOD NAME

*"Help me to keep a good name" (Jesus Psalter)*

Some of our young working men were discussing the formation of a branch of the Evidence Guild as their contribution to Catholic Action.

One present quietly remarked: "I'm not and never will be a speaker; but I've already started my Catholic Action. I always make my grace before and after meals openly and devoutly in the Works Canteen. That will give them something to talk about." We cannot all be good talkers, but we can be talked about as good.

St. John's Gospel has two interesting passages on the value of a good name. He relates (i, 22) on one occasion that the Jews sent messengers to John the Baptist to enquire about his character and his mission; to ask him "What sayest thou of thyself?" It is always interesting and important to hear what a man says of himself. On another occasion (vii, 12) he tells us of a discussion among the people of Jerusalem concerning Our Lord's character. For some said "He is a good man, And others said: No." It is also interesting and important to hear what others say about him.

"What sayest thou of thyself?" A good Catholic is never afraid to acknowledge his religion, for with God's grace he does try humbly to live up to his profession. We sometimes hear, "I've worked with so and so for years and only today I found out he was a Catholic." The obvious retort comes: "He probably did not know *you* were." There are times when it is your bounden duty to declare your faith. Recall the momentous question of Caiaphas, the High Priest, "I adjure thee by the living God to tell us if thou be the Christ, the Son of God," and Our Lord's reply, "Thou hast said it"—which led him to Calvary. Remember the "Christianus sum" of the early martyrs, a profession that turned them into human torches for Nero's better view of the games. Remember our English martyrs, "If it is high treason to be a priest, I am guilty."

These inspiring examples should be ever present to us. They should turn many a Catholic girl from those fatal first steps to the Registrar's Office, should help many a Catholic business man to resist the temptation to wider and richer fields, along the by-pass roads of Freemasonry. The sin of cowardly consent by silence has terrible consequences in this world and the next. "I will also deny him before my Father."

It is also our concern what others say about us. Every man and woman, every institution, is up for discussion and judgement, every good name is questioned. Our Lord Himself invited discussion "What think you of Christ?" to make manifest His cause and bring glory to His Father. So, not for our glorification, but God's, we must strive to be talked of as a good man, a good woman, a good Christian. Certainly you are talked about. First then, do not despondently over-estimate the fact. You are often criticized, misjudged, misquoted, but you are in good company. St. John the Baptist was called a devil, Our Lord "a glutton and wine bibber", every saint, every great man, has been pilloried, so do not let pride disturb you, and to yourself say with St. Paul "God is my Judge". When the chief priests falsely accused Our Lord "He answered never a word." "We know Thou art a true speaker and carest not for any man." "They say"; let them say. But then, do not under-estimate criticism and detraction. We are often blind to our sins and character, and a cynical disregard of gossip not only robs us of the actual grace to examine and reform, but may bring harm to our work for God. When the Queen of France, Marie Antoinette, was told "The people have no bread", she replied with super-

cilious indifference: "Let them eat cake"—death at the guillotine remorselessly followed.

Neither despondently over-estimate or cynically under-estimate what people say, but rightly estimate and use it. Our Lord used it, by asking: "Whom do men say that I am?" "Some say he is a good man, some say No." That same question and answer has been repeated in every generation. Today "a good man" if not "the God man"; but it is the goodness of the Good Samaritan, the Good Shepherd, the Good Master that helps the inquirer to the fulness of the faith. So goodness must tell in us; the good father, the good mother, the good workman, the good priest, the good doctor, brings honour to the Church and glory to God, whose professed children we are. Think of Our Lady's joy that "all generations shall call me blessed." Of Mary Magdalen's repentance. "Wherever the gospel is preached this shall be told in memory of her."

St. Francis of Assisi once invited a novice "Come, let us go and preach to the people." They walked the streets, to the silent wonder of the novice, without a word; and back to the monastery. "I thought," said the young man, "you were——" "Yes," broke in Francis, "we have preached; we were seen and talked about."

### III

#### MY WORK (ST. JOSEPH)

If there is one saint whose vocation gives heart to the average man, and shows by his life the true purpose of hard-handed toil, he is the one whom God chose to complete the circle of the Holy Family: St. Joseph. It is surprising, however, that there is no class or type of man or woman in the whole body of the Church that does not claim him as its ideal and exemplar. He is "vir justus" just the man, the Grand Old Man of the Catholic Church.

As his life on earth was hidden in the quiet fulfilment of his duty, so was devotion to him as a saint hidden away for centuries from the worship of the Church. Her early age was occupied in manifesting and developing the great central truth of the Incarnation, the birth, life, death, and resurrection of the Son of God made man "born of the Father from all eternity". Then from her treasury the Church drew out for her children her devotion to Mary, her Divine motherhood and miraculous virginity; her Immaculate Conception, her power of intercession, even her co-operation with her Son in the world's redemption. When the Church had established Mary's claims to our faith and devotion, and had triumphed over heresy, so that no harm could come to Jesus and Mary through devotion to Joseph, then he took his place in our prayers as the guardian, protector, the head of the Holy Family.

And immediately with enthusiasm the whole Catholic world responded. The contemplative Orders chose him as their patron and protector of their vows of poverty, chastity, and obedience; the Foreign Missions because he carried Jesus to Egypt; the secular clergy because of his personal care of Christ; the laity because he was a layman; the working classes, the



aged, the young, the unmarried and married, the saintly and the sinful, all saw him as a model and inspiration for themselves. All prayed to him with a quiet confidence that he could and would help them in their own particular vocation and circumstances of life.

In that he corresponded with that unique blessing to be chosen by God as the spouse of Mary and foster-father of Jesus, he had extraordinary virtues; yet he fulfilled his vocation in such an ordinary manner. No vigorous fasts, no preaching, no miracles, but just his job of breadwinner and father: so like ourselves as we ought to be.

This double duty of earning wages and fulfilling one's responsibility at home is not so easy. You especially who work on National Service, on munitions, in the pits, on night shift may be, out to work in the darkness, back home in darkness, scanty and troubled sleep, the wife at work also, and the children left to a neighbour's care; the queues for uncertain food, the rationing of bare necessities. Often your soul cries out in revolt at the futility, the monotonous drudgery of it all—work, meals, work, bed, day by day into a grey eternity; or for ever washing cups and plates that will be dirty again, mending clothes that will be torn again, darning stockings soon in holes again, sick children, endless worry. Did God make me for this, my soul to be crushed beneath this avalanche of rubble? It is just at this breaking point that you might remember St. Joseph and pray for light to see your vocation and strength to answer the call. "The Master is here and calleth thee." With the same love and wisdom that God called Mary and her spouse to their glorious work He calls you to serve Him, and sanctifies your inglorious toil. Each day, each hour is providentially designed from eternity and for eternity; each moment has its duty, its burden, each moment its grace. You cannot be conscious of this during the whole of your day, but you can at least recall it with faith and courage each morning. You can reserve one moment to turn in spirit to the altar where the consecrated Host is being elevated for you, and you can unite yourself with that Offering. Thus will God open your eyes daily to the inner meaning of your work.

#### IV

#### MY NEIGHBOUR

You have often heard how St. John the Beloved in old age used to be carried down to the Market Place of Ephesus and there spoke always the same sermon, "Little children, love one another." He had the whole range of the Creed and the Commandments to chose from, but always: "Love one another." He sums up the Christian life in his Epistle: "This is God's commandment, that we should believe in the Name of Our Lord Jesus Christ, and that we love one another." How did he know this? At the Last Supper and after Christ had instituted the Sacrament of love and unity, and given the power to His Apostles to perpetuate it, He said: "A new commandment I give unto you, that you love one another as I have loved you." At the end of the discourse, He repeats the precept: "This is My Commandment, that you love one another."

It is a new command, His own precept, because love for all was never taught directly and explicitly by the masters of Israel. A neighbour for the Jew meant a member of his own family, or at the most his own race, whom God had exclusively chosen and loved. "Love thy neighbour and hate thy enemy"—because He is God's enemy. Christ, the Good Samaritan, lifts us out of race selfishness: "Love all men, even your enemy and them that persecute you." He prayed to His Father "that all may be one as we also are one".

He makes this new love an infallible sign by which to recognize his followers. "In this shall all men know that you are my disciples that you have love for one another"; and the pagans of the first centuries saw the sign: "See how these Christians love one another."

The same sign Christ will use at the day of judgement to distinguish the elect. The Son of Man enthroned before the gathered nations will divide them. "Come ye blessed of My Father; because I was hungry, a stranger, poor and sick and you helped me." The just will wonder, for they had never seen Christ in such necessity. He will assure them: "So long as you did it to one of these my least brethren you did it to me." The wicked will be condemned because they did not see and serve Him in their fellow men.

It is a surprise that our eternal destiny will be decided by our love of Christ in and through our neighbour; not by our penances and prayers but by our love and service of others. The Ten Commandments are not set aside, but to keep them is of no avail if we forget this Christian precept: "My New Commandment." It is the same love that embraces God and our neighbour. If we love God we must love all that belongs to God, especially His children, which all men are; and if we can love our neighbour in spite of such natural obstacles as selfishness, temperament, rivalry and injuries received, we must love him supernaturally, and the love of God is active within us. On the other hand, St. John writes: "If a man say: I love God and hateth his brother he is a liar."

Let us carry the argument one final step further. If we love God and all that He loves, above all we must love the Son of God. "This is my Beloved Son, hear ye Him." When He became man He became in a manner united to all mankind; all became members of His Body: "I am the vine and you are the branches"; all men became by right, if not in fact, united to Christ as members of His Mystical Body. Clearly then to abandon the least of your brethren is to abandon Christ, to help him is to help Christ in person. If a man strikes part of you, your eye, your foot, he strikes you; if you then offend one of the members of Christ's Mystical Body, you offend Christ Himself. It is indeed a wearisome and distracting business to follow an argument, so let us take some examples to show what Christ means us to understand.

In the story of St. Paul's conversion, when he hears the voice from heaven, "Saul, why persecutest thou me", he asks, "Who art Thou, Lord?" "I am Jesus whom thou persecutest". Not, why persecute His followers; because they are His members they are, in a sense, Himself; the blows, struck at Christians, strike Christ. St. Martin, a soldier, not as yet baptized, divides his cloak with a beggar. Christ later, clad in the half cloak

given to the beggar, appears to Martin, who hears Him say to angels: "Martin, only a catechumen, gave Me this mantle."

St. Elizabeth of Hungary meets a leper at her palace gate; she takes and lays him on her own bed. The duke, her husband, in a rage at such monstrous charity, goes up to drive away the leper and sees on the bed the form of Christ Crucified. St. Catherine of Siena in church was asked by a cripple for an alms for the love of God. Having no money she promised to go home immediately and bring all he wanted. The beggar pleaded, "Anything you have about you now, as I cannot wait," and Catherine gave him a small silver cross. That night Our Lord appeared to her, in His hand the cross set with precious stones. "Do you recognize this cross, my daughter?" "Yes, but it was not so beautiful when it was mine." "You gave it to Me yesterday in the love of charity, and the stones signify your love. I promise you that at the day of judgement, before the whole world, I will give you back this cross, that your joy may be full."

These revelations clearly show that Christ has become our neighbour, and that our neighbour is Christ presenting Himself as if in need of some form of help; as suffering in the sick, hungry in those in want, sad and seeking kindness in those who mourn; Himself in everyone we help or offend. If only we bear this lesson well in mind that all our fellow men and women are the very mystical body of Christ we shall never be at a loss how to love and help them. "With what measure you mete, it shall be measured to you again, good measure, and pressed down, and shaken together and running over."

T. L. DUCKETT.

## QUESTIONS AND ANSWERS

### CO-OPERATION IN CONTRACEPTION

What is implied in the first two sentences of para. 59, *Casti Connubii*? (E.)

#### REPLY

*Casti Connubii*: Optime etiam novit Sancta Ecclesia, non raro alterum ex coniugibus pati potius quam patrare peccatum, cum ob gravem omnino causam perversionem recti ordinis permittit, quam ipse non vult, eumque ideo sine culpa esse, modo etiam tunc caritatis legem meminerit et alterum a peccando arcere et removere ne negligat. (A.A.S., xxii, 1930, p. 561; C.T.S., p. 28 and new translation, n. 59.)

This text applies to the sin of contraception the ethical principle with regard to co-operating in the sin of another, since it may happen that only one of the parties is guilty. The principle will be found in the moral theologians *De Caritate*, s.v. "co-operatio", and its application in the

treatises *De Sexto Precepto* or *De Matrimonio*, s.v. "abusus matrimonii". The subject has twice been treated in this REVIEW—1932, IV, p. 68, and 1938, XV, p. 73.

Probably the best summary of what is and what is not permitted is contained in two replies of the Sacred Penitentiary given in 1916: (a) 3 April: Si maritus in usu coniugii committere velit crimen Onan, effundendo scilicet semen extra vas post inceptam copulam, idemque minetur uxori aut mortem aut graves molestias, nisi perversae eius voluntati sese accomodet, uxor ex probatorum theologorum sententia licite potest hoc in casu cum marito suo coire. . . . (b) 3 June: Utrum mulier, casu quo vir ad onanismum exercendum uti velit instrumento, ad positivam resistantiam teneatur? Resp. *affirmative*.

#### COMMUNICATING THE INFIRM IN CHURCH

Is it quite in order for a priest, after communicating the faithful at the altar rail, to descend into the body of the church in order to communicate an infirm person seated in the benches who is unable to approach the altar rail? (L.A.)

#### REPLY

Canon 868: Sacerdoti celebranti non licet Eucharistiam intra Missam distribuere fidelibus adeo distantibus ut ipse altare e conspectu amittat.

We have not found this situation discussed by the writers, but in our view it is covered by the existing rules which regulate the distribution of Holy Communion during Mass to the sick in an infirmary contiguous to the sanctuary. Cf. *Decreta Authentica*, nn. 2672.1; 2885; 3322; 3448.8; O'Connell *Celebration of Mass*, II, p. 164; CLERGY REVIEW, 1937, XIII, p. 71.

The criterion of canon 868 is that of n. 2672.1, namely, that the sick person must be in a place within view of the altar, which is clearly verified in the above case. To be quite correct the Blessed Sacrament, if carried outside of the sanctuary, should be accompanied by two lights and the *ombrellino*, as directed in n. 3322 ad I and II. But, in a case where the sick person is very near to the altar rail, in the front bench for example, it seems to us that this ceremonial could reasonably be omitted on the principle *de minimis non curat lex*.

#### VERNACULAR AT BAPTISMS

Is one permitted to recite after each prayer in the baptismal rite an English translation, as is already directed to be done for certain of the forms used? (B.E.)

#### REPLY

It is not only permitted but desirable for the priest to explain, either before the rite or afterwards, the Latin prayers used in the administration of

the sacraments. But in the rite itself the vernacular may be used only when it is sanctioned by the *Ordo Administrandi*. This matter has often been discussed in these pages and we must refer the reader to 1937, XIII, p. 351, and 1940, XVIII, p. 163.

For about half a century, at least, the local rituals used in this country permitted an English version of all the baptismal prayers to be recited after each Latin form. This is found in *Ordo Baptizandi Aliaque Sacramenta Administrandi* (Dublin 1774) and in a book with the same title, Paris, 1738. It is not found in a London edition of the *Ordo*, 1686, nor in a London edition of 1788. Therefore, the practice was sanctioned throughout the middle of the eighteenth century, but we have no information why it was discontinued. Those in favour of more vernacular in the liturgy have, it would seem, a good argument from this practice of our forefathers. It meant exactly doubling the length of the rite, for the rubrics required, of course, that the Latin should be recited as well as the English: "Licet omnia, prout supra, vulgari lingua reddita, in gratiam adstantium, subnecti possint: praescriptus tamen latine baptizandi ritus servandus est".

#### MASS IN A HALL—BLESSING

When Mass is said in a place other than a church or oratory, is a previous blessing of the place necessary? If so, what formula should be used? (H.)

#### REPLY

Canon 822 §4: *Loci Ordinarius aut, si agatur de domo religiosae exemptae, Superior maior, licentiam celebrandi extra ecclesiam et oratorium . . . concedere potest iusta tantum ac rationabili causa, in aliquo extraordinario casu et per modum actus.*

Canon 1196, §2: *Licet oratoria domestica et semi-publica communi locorum domorumve benedictione aut nulla benedictione donentur, debent tamen esse divino tantum cultui reservata et ab omnibus domesticis usibus libera.*

S.R.C. 5 June, 1899, n. 4025, 6: *Denique Sacra Rituum Congregatio mandat, ut nullum ex oratoriis privatis consecratur, aut Benedictione donetur solemni, quae in Rituali Romano legitur; sed ea tantum formula benedicatur, quae pro Domo nova aut loco in eodem Rituali habetur.*

(i) The Ordinary or major superior who gives the requisite permission may also direct that the place used for Mass shall be blessed beforehand, either the first time it is used or each time. Apart from a direction of this kind, which is a precept of the local authority, there is no common law requiring the place to be blessed.

(ii) But it is agreed that a previous blessing is very fitting, and that it can be renewed each time if the place is used for a profane purpose in the interval. The question then is what is the appropriate formula of blessing. Up to the appearance of the current *editio typica* of the Roman Ritual (1925), it is clear from S.R.C. n. 4025.6, cited in the footnotes to canon 1196, §2,

that the form to be used is any of the three in the Roman Ritual, Tit. viii, cap. v-vii, preferably that in cap. v, which is the ordinary *Asperges* formula. This solution is the one commonly given by the current writers, e.g. O'Connell, *Celebration of Mass*, Vol. 1, p. 36, n. 7.

(iii) The new (1925) Roman Ritual contains, however, an alternative in Appendix n. 16, entitled "Benedictio oratorii privati seu domestici", taken from a Lyonnese ritual: "Benedictio loci in quo, licentia ab Ordinario data, transitorie seu ad tempus Missa celebranda est". Cf. *Ephemerides Liturgicae*, 1926, p. 72, where the writer observes, correctly we think, that the appearance of this formula has modified the directions of canon 1196 and S.R.C. n. 4025. Our own preference, therefore, is for the use of the new formula in the circumstances of the above question, but priests may continue to use one of the formulas mentioned in (ii) if they wish to do so.

#### CANON 2350: COMPLICITY AND ABSOLUTION

Does the person who assists financially in this crime incur the censure? May it be absolved when a censured person would otherwise suffer loss of reputation; for example, a patient lying in a hospital? (Juvenis.)

#### REPLY

Canon 2350, §1: Procurantes abortum, matre non excepta, incurrunt, effectu secuto, in excommunicationem latae sententiae Ordinario reservatam. . . .

Canon 2231: Si plures ad delictum perpetrandum concurrerint, licet unus tantum in lege nominetur, ii quoque de quibus in canon 2209, §§ 1-3, tenentur, nisi lex aliud expresse caverit, eadem poena. . . .

Canon 2209, §3: Non solum mandans qui est principalis delicti auctor, sed etiam qui ad delicti consummationem inducunt vel in hanc quoquo modo concurrunt, non minorem, ceteris paribus, imputabilitatem contrahunt, quam ipse delicti executor, si delictum sine eorum opera commissum non fuisset.

§4. Si vero eorum concursus facilius tantum reddidit delictum, quod etiam sine eorundem concursu commissum fuerit, minorem imputabilitatem secumfert.

The absolution of this censure differs in no way from others, and is subject to the procedure of canon 2254, if the appropriate conditions are verified.

It is incurred by those who procure the commission of the crime by the various ways indicated in canon 2209, of which §3 certainly covers the case of financial assistance, if it is established that the crime would not have been committed unless this financial assistance had been given. The censure is incurred by the person who furnished the money, provided the usual conditions for incurring any censure are present.

Quite often, however, a person already resolved upon this crime may be seeking financial assistance in order to commit the offence with greater



security or secrecy, a situation covered by §4 of canon 2209. According to the wording, indeed, of canon 2350, compared with the terms of canon 2229, §2, diminished imputability does not necessarily excuse. But canon 2231 so clearly excludes the contingency of canon 2209, §4, that we think it must be held that the censure is not incurred. It is, at least, extremely doubtful, in which case the law on censures always favours the delinquent. Cf. Michiels, *De Delictis*, pp. 310, 324. Cappello, *De Censuris* (1935), §27. Wernz-Vidal, *Jus Canonicum*, VII, §§116; 121, iv; 472.

ARMY CHAPLAINS ABSOLVING CIVILIANS

May it not be held, from n. 13 of the faculties issued to chaplains, that civilians in this country may validly and lawfully be absolved by them, even though they possess no faculties from the local Ordinary? (W.)

REPLY

*S.C. Consist.*, 8 December, 1939; *CLERGY REVIEW*, 1940, XVIII, p. 305: *Excipiendi sacramentales confessiones omnium fidelium, qui in exercitu militant vel exercitui quovis modo sunt addicti . . . et, in locis bellici territorii tantummodo, omnium fidelium ad se accedentium. . . .*

*S. Poenit.*, 4 December, 1915; *A.A.S.*, vii, p. 526: . . . declarat praedictas facultates in illis locis territorii bellici (vulgo *zona di guerra*) tantummodo adhiberi posse, in quibus difficile sit fidelibus pro sacramentali confessione peragenda recurrere ad sacerdotes adprobatos a locorum Ordinariis, simulque sacerdotibus ad exercitum pertinentibus eosdem Ordinarios adire ad approbationem obtinendam. . . .

(i) If the very liberal view is held that all the population of every country at war is *in periculo mortis*, any priest can absolve them, whether an Army chaplain or not, whether possessing faculties from an Ordinary or not, from the common law of canons 882, 892, §2, and 2252, and we are reminded of this fact in n. 14 of the faculties issued from *S.C. Consist.*, 8 December, 1939. We do not hold the view, ourselves, without many reservations, that the population of England, Wales, and Scotland are in danger of death at all times during the present war. Cf. *CLERGY REVIEW*, 1943, XXIII, p. 131, n. iv.

(ii) Assuming they are not in danger of death, Army chaplains can, from n. 13 of their faculties, validly and lawfully absolve all civilians in these islands, provided that the locality in which the confession is heard can be described as "in locis bellici territorii". A similar phrase was used by the Sacred Penitentiary in the last war, 4 December, 1915, but with the further reservation that neither the faithful nor the chaplain confessor were able to observe the ordinary procedure. This limitation does not occur in the present faculties, and though it is a useful clause to bear in mind, as will be noted in (iii), we need consider only the phrase "in locis bellici territorii". Cf. *Nouvelle Revue Théologique*, September, 1939, p. 968. The words certainly apply to places like North Africa and Sicily during the course of fighting in these territories, and some may think, as they

are entitled to do, that England, Wales, and Scotland are included, owing to the possibility of air warfare breaking out at any time over these territories. In the actual course of an air-raid the point is irrelevant, since all priests have faculties from the common law *in periculo mortis*.

At other times, we cannot ourselves agree that the whole country is "in locis bellici territorii". For the faculty in n. 13 is sharply distinguished from that in n. 14, and the point of it is that civilians living in a country which is the scene of military operations, even though not themselves in danger of death, are subject to so many restrictions and inconveniences that the ordinary rules about confessional jurisdiction are to be suspended in their regard for the time being. The phrase would certainly apply to those areas, such as certain coastal towns, which are practically under military law, as far as the movements of the civilians are concerned. But it could not, we think, be applied unreservedly to the whole country.

(iii) We have said that one is entitled to take a more liberal view. *Finis legis non cadit sub lege*, and the faculty in n. 13 is not actually restricted in its wording. The correct solution, in our view, is to regard the point discussed in the preceding paragraph as a *dubium iuris* covered by canon 209. The supplied jurisdiction granted by this canon may not lawfully be used unless there is some necessity for so doing; there is necessity if the civilian faithful, owing to war conditions, cannot approach a confessor approved by the local Ordinary, or if the chaplain cannot seek faculties from the same. These are the limitations mentioned in *S. Poenit.*, 4 December, 1915, and though the clauses are not in our present faculties, they do supply an obvious method for resolving the doubt whether a given place is properly to be considered "bellici territorii".

The above solution is based on published documents, and is given without prejudice to instructions which may have been privately issued to certain chaplains by their own military superiors. In order to remove all uncertainty, the Belgian bishops declared in 1939 that all priests in the Army could absolve civilians anywhere in Belgium provided they were in possession of faculties from some Ordinary.

#### BAPTISMAL REGISTRATION

(1) A child is born in parish "A" where its parents are domiciled. At the date of baptism the parents have left parish "A" and are now domiciled in parish "B" where the child is baptised. Is it necessary for the parish priest of "B" to send a notification for entry in the baptismal register of parish "A", which is the parish of origin?

(2) An adult convert is baptised in parish "A" where he has a quasi-domicile. Is it necessary to send a notification of baptism to the parish of origin "B" where he has a domicile? (Parochus.)

#### REPLY

*S.C. de Disciplina Sacramentorum*, 29 June, 1941, n. 11 (d): Pervigilant vero ut baptismus, praeter quam in renatorum regesto parociae vel

ecclesiae, baptismali fonte iure etiam cumulativo ad normam can. 774, §1, praeditae, ubi quis reapse cum suscepit, scripto etiam consignetur libris paroeciae originis.

Canon 90, §1: Locus originis filii, etiam neophyti, est ille in quo, cum filius natus sit, domicilium, aut, in defectu domicilii, quasi-domicilium habebat pater. . . .

It is certain that notice must be sent, in both cases, to the parish priest of the place of origin. It is, however, maintained by some that this notice is for the purpose of completing the "status animarum" register in the place of origin, not for the baptismal register of that place. For the reasons given in this REVIEW, 1943, XXIII, p. 375, we are of the opinion that the record is for entry into the baptismal register. The difficulty is in registering the marriage particulars which, from canons 1103, §2, and 470, §2, must be entered in the baptismal register; for, if these marriage particulars are lacking in the baptismal register of the place from which a certificate is sought immediately before marriage, the purpose of the law will be defeated. The suggested solution of this difficulty is that the priest investigating the freedom of parties to marry should require a baptismal certificate from the parish priest of the place of baptism, whenever the one supplied from some other place indicates that baptism was administered elsewhere. But there is no common law precisely to this effect, though the matter may well be regulated by diocesan law in some places.

E. J. M.

ROMAN DOCUMENT

S. CONGREGATIO DE SEMINARIIS ET STUDIORUM  
UNIVERSITATIBUS

Excellentissime Domine,

In Nativitatis Domini Nostri pervigilio, proxime elapso anno, Augustus Pontifex, feliciter regnans, ad Eminentissimos Purpuratos Patres et ad Romanae Curiae Praelatos de gravi, qua catholica Ecclesia in Germania afficitur insectatione, ut omnes norunt, moerens allocutus est.

Id vero Beatissimi Patris quam maxime opprimit animum quod ad tantam iniustitiam excusandam impudentes interponunt calumnias atque doctrinas perniciosissimas, falsi nominis scientia fucatas, longe lateque spargentes et mentes pervertere et veram religionem eradicare conantur.

Quae cum ita sint Sacra haec Congregatio studiorum Universitates Facultatesque catholicas admonet ut omnem suam curam atque operam ad veritatem contra grassantes errores defendendam conferant.

Itaque magistri, pro viribus, e biologia, historia, philosophia, apologetica et disciplinis iuridico-moralibus arma sedulo mutuunt ut perabsurda quae sequuntur dogmata valide sciteque refellant:

1. Stirpes humanae indole sua, nativa et immutabili, adeo inter se differunt ut infirma ipsarum magis distet a suprema hominum stirpe quam a suprema specie brutorum.

2. Stirpis vigor et sanguinis puritas qualibet ratione conservanda et fovenda sunt; quidquid autem ad hunc finem ducit eo ipso honestum licitumque est.

3. Ex sanguine, quo indoles stirpis continetur, omnes qualitates intellectuales et morales hominis, veluti ex potissimo fonte, effluunt.

4. Finis praecipuus educationis est indolem stirpis excolere atque animum flagranti amore propriae stirpis, tamquam summi boni, inflammare.

5. Religio legi stirpis subest eique aptanda est.

6. Fons primus et summa regula universi ordinis iuridici est instinctus stirpis.

7. Non existit nisi Kosmos, seu Universum, Ens vivum; res omnes, cum ipso homine, nihil aliud sunt quam variae formae, per longas aetates succrescentes, *Universi Viventis*.

8. Singuli homines non sunt nisi per "Statum" et propter "Statum"; quidquid iuris ad eos pertinet ex Status concessione unice derivatur.

Quisquis autem his infensissimis placitis alia facile adicere poterit.

Sanctissimus Dominus Noster, huius S. C. Praefectus, pro certo habet Te, Excellentissimae Domine, nihil intentatum relicturum ut quod a Sacra Congregatione praesentibus litteris praecipitur, ad effectum plene adducatur.

Qua par est observantia.

Tibi in Christo addictissimus

ERNESTUS RUFFINI,

*Secretarius.*

13 Aprilis A.D. 1938.

The above document, though not of recent date, is printed as a complement to the article which appeared on the subject of racialism in *CLERGY REVIEW*, 1944, XXIV, p. 11. The text, which did not appear in the *A.A.S.*, is taken from *Ephemerides Theologicae Lovanienses*, 1938, p. 431. It was addressed by the Sacred Congregation to Rectors of Catholic Universities.

The Italian text of the papal allocution referred to, 24 December, 1937, is in *A.A.S.* XXX, 1938, p. 20.

E. J. M.

## PARISH PROBLEMS

### ANONYMOUS LETTERS

THE writer of anonymous letters is always with us, and few of the reverend brethren arrive at the reflective years without having at some time or other attracted his, more often her, unflattering attention.

Anonymous letters may be merely silly, the ungainly expressions of a twisted sense of humour; they may be the reactions of a parish nuisance whose zeal for setting everything right according to his own pattern is stronger than his sense of moral courage; they may come from well-meaning persons who are too timid of publicity to subscribe to their suggestions.

But worst of all, and really to be feared as dangerous, are the unsigned communications of evil-minded writers whose deliberate purpose it is to be mischievous and hurtful. Such people are a social pest not far removed from blackmailers, and when convicted for activities which journalism picturesquely describes as "poison-pen", are rightly treated with great severity.

Some of those who get into the detestable habit are undeniably sufferers from mental disorder who need curative treatment or protective care. Cheap psychology would persuade us that all offenders are similarly afflicted, thus acquitting them of responsibility. However, practical experience, making due allowance for eccentricities and irregularities, proves that many, indeed most, anonymous letter-writers know quite well what they are doing and find enjoyment in the evil which they cause. Such a one can destroy the peace of a parish and give a setback to religious life which only years of patient hard work will amend. Cases have been known in which the author of the anonymous letters has come to the priest with a complaint of being himself the victim of them. We should therefore be very cautious, suspicious, in fact, when persons come to us with tales of annoyance from anonymous letters. Our safest course is to advise them to consult a solicitor immediately or to communicate with the police. Anonymous letter-writers, like blackmailers, live in dread of police interference, and the more experienced among them are cunning enough to appreciate that modern methods of investigation make it comparatively easy to track them down. It is not a bad plan to offer to approach the police on their behalf: it reveals that we are not easily deceived and ensures our being left alone. Even those whom we know to be genuine victims should be advised to have recourse to the law: it is better for us to keep clear of entanglements.

But what about anonymous letters which are addressed to ourselves? It is a mistake in such cases to read them out with the Sunday notices, perhaps to the accompaniment of a running commentary of sarcasm and ridicule. Such a course can only give great satisfaction to the writer, provide light entertainment for the few, and stimulate the rest to whispering and wondering. The one wise rule is to destroy them at once unread. Few of us are of such robust fibre that we can remain wholly unaffected; we must admit in our hearts that we do feel the anonymous sting. We should not trifle with unsigned communications. By destroying them immediately, at the first indication of their character, we can safeguard ourselves against much smarting and worry. The writer may think that he has succeeded: let him; our own last state of mind will be no worse than our first.

J. P. R.

---

## BOOK REVIEWS

*Wopsy. The Adventures of a Guardian Angel.* By the Rev. Gerard Scriven, W.F. Pp. 70. (Samuel Walker. 2s. 6d.)

ONCE upon a time we were introduced to a famous Sealyham, a champion with a long list of prizes to her credit. Her name at Cruft's was "Mariner's Melody", but in the family circle she was known as "Popsy"; and *Wopsy* reminds us of her because such a name for so beautiful a being as an angel seems needlessly commonplace. However, this is a book for children written by someone who obviously understands them extremely well; and as they will probably make no objection to the angel's name, we merely mention it in passing as being the only point upon which we might be at disagreement with the author. Otherwise we give our unreserved recommendation to a perfectly delightful story.

As a first lesson on the Foreign Missions, Fr. Scriven's tale will be eagerly absorbed by every child who hears it. *Wopsy's* adventures are more than extraordinary, yet always convincing. His interest in his black-baby charge conveys precisely the idea a child should be given in learning about his own Guardian Angel, namely, that this powerful protecting Spirit has been commissioned by the good God with one great work, the care of "me".

The author's little mischief-making devils are not too frightening for a child's imagination, whilst the angels in the story are all most familiar and friendly, so that the book may be read to the youngest children. It should certainly inspire some of those who hear it read or who read it for themselves to set their hearts upon working for the numberless little "Shiny" souls who watch and wait for the Messengers of God.

L. T. H.

*English Prayer Books.* An Introduction to the Literature of Christian Public Worship. By Stanley Morison. Pp. viii + 143. (Cambridge University Press. Price 6s.)

THIS is the first of a projected series, edited by the Deans of St. Paul's and of Liverpool, on Christian Worship. If all are as good as this volume, the whole series will be a valuable addition to liturgical literature.

The author is primarily concerned with books, not with history, though his historical touch is sure, and he introduces one, briefly, and sometimes wittily, to such foundations of liturgical study as the *Apostolic Tradition* (with due acknowledgments to Dom Hugh Connolly), the "*Bobbio*" *Missal* and the sacramentaries. Inevitably, a good deal of space is devoted to the history of the *Book of Common Prayer*, and the author's account of the "change of religion" will be read with interest. He seems to have little love for Cranmer, who is not given his due in the matter of the Collects.

Much space is devoted to the contribution of continental and English Catholic liturgical scholars, and the author has words of high praise for some of our typographical efforts at a time when the Catholic community was far from wealthy. The *Ordo Administrandi* put out by Hill in 1686 "though a



scrubby little book has the merit of being, with the exception of the preliminary pages of the 1636 edition of the *Book of Common Prayer*, the first piece of liturgical printing in the antique red and black style which had been produced in London since Queen Mary's reign". It is good to learn that the new Breviary is in course of composition with the Cambridge University Press, and that, according to the author, who has seen a few pages, it is worthy to be compared with the best continental productions. Mr. Morison's learning is wide and accurate and he writes with a lively pen. The book includes a good critical bibliography and full indexes. It is well worthy of the attention of Catholic readers.

J. D. C.

*Our Friends, the Jews.* By Arthur Day, S.J. Pp. 96. (Burns Oates. 2s. 6d.)

IN this book the author gives us as keepsake a record of his many years of work for the conversion of the Jews. The style is chatty and simple, and the book is often amusing but at the same time thoughtful and instructive. It is not often that so much first-class information is packed in such a small compass. His work is not one of profound research, but Fr. Day has evidently read extensively in standard works of post-Christian Jewry and is proficient in Hebrew. Close contact with the actual Jewish world has made him see the attractive side of Jewish customs and Jewish character, though he does not hide their shortcomings. He warns the reader several times not to take an unbalanced view of Jewish post-Christian history, as if it were the account of two thousand years' incessant martyrdom under Christian cruelty. The faults were certainly not always on one side. The author does not hold out any illusive hope of the speedy conversion of Israel, but if any priest in the exercise of his ministry has to come into contact with Judaism it would be well if he read Fr. Day's interesting experiences to guide him in dealing with the children of Jacob.

J. P. A.

---



---

## CORRESPONDENCE

### THE MYSTICAL BODY OF CHRIST (THE CLERGY REVIEW, 1944, XXIV, p. 3)

Canon Smith writes:

I am indebted to Fr. Bévenot, S.J., for having called my attention to a quotation of mine from the recent Encyclical in which full justice is perhaps not done to the original Latin. I wrote:

(The Pope) maintains emphatically that "those who are divided from one another in faith or government cannot live in the unity of this Body nor by its divine Spirit".

The Latin original, with the context immediately preceding, runs as follows:

Sicut igitur in vero christifidelium coetu unum tantummodo habetur Corpus, unus Spiritus, unus Dominus et unum Baptisma, sic haberi non potest nisi una fides (cf. Eph., iv, 5); atque adeo qui Ecclesiam audire renuerit, iubente Domino habendus est ut ethnicus et publicanus (cf. Matth. xviii, 17). Quamobrem *qui fide vel regimine invicem dividuntur, in uno eiusmodi Corpore, atque uno eius divino Spiritu vivere nequeunt.*

And here is the Italian version of the relevant passage as it appears in the *Osservatore Romano*:

. . . quelli che sono tra loro divisi per ragioni di fede o di governo, non possono vivere nell'unità di tal Corpo e per conseguenza neppure del suo divino Spirito.

The Italian version was at first the only text at my disposal, and my own quotation appears partially to reflect it. But having now re-examined the Latin original and having also given due weight to certain considerations which Fr. Bévenot has obligingly put before me, I have been led to substitute the following as a more faithful translation:

. . . those who are divided from one another in faith or government cannot be living in the one Body so described and by its one divine Spirit.

So far, therefore, as any force may have been added to my general argument by the version of this passage previously adopted, the reader is asked to discount it.

#### DOXOLOGY B.V.M.

"Liturgiculus" writes:

In perusing the current Diocesan "Ordo Recitandi" I see repeated an instruction that has been inserted for the last few years on the Saturday and Sunday within the Octave of the Assumption: "Cessat doxol."; "Resumitur doxol.". Is the instruction correct? From Titulus viii of *Rubricae ad normam Bullae "Divino Afflatu"* one would expect the doxology of Our Lady to be used in the Sunday office. The rubric excludes the doxology in offices of Advent; one can understand that; "Qui natus est" does not square with the spirit of the season; there is no incongruence on the Sundays after Pentecost. My interpretation is supported by decree of S.R.C., 30 December, 1911, ad. 1: "Quando in Dominica aliquod festum vel octava b. Mariae commemoratur, dicendus est versus et conclusio hymnorum de Beata, nisi habeantur propria de Dominica et exceptis Dominicis Adventus." But perhaps there is a later decree changing this?

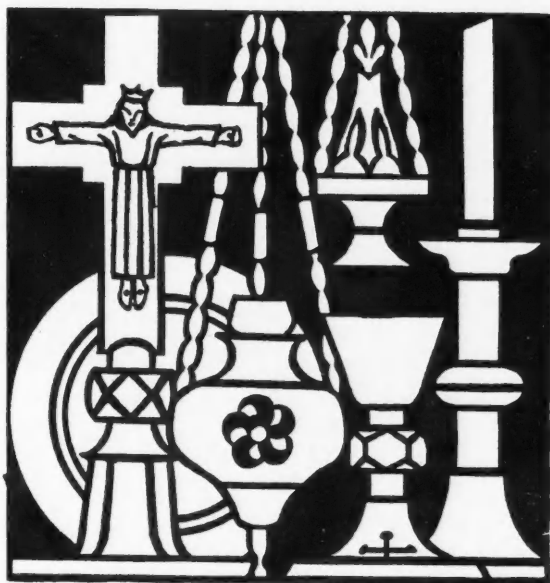
Canon Mahoney replies:

We are not aware of any later decree modifying n. 4283, ad. 1, and we think, therefore, that our correspondent's contention is correct. Thus, in the Westminster "Ordo", we are reminded to say the proper doxology B.V.M. on the Saturday and Sunday within the Octave of the Assumption.

#### PERMISSU SUPERIORUM

*Supplement to THE CLERGY REVIEW*

# OSBORNE



DESIGNERS AND MAKERS OF THE  
FINEST ECCLESIASTICAL METALWORK

GOLDSMITHS' AND SILVERSMITHS'  
SPECIALISTS IN COMMUNION PLATE

LARGEST STOCK OF  
FINE QUALITY CHALICES  
IN THE BRITISH ISLES

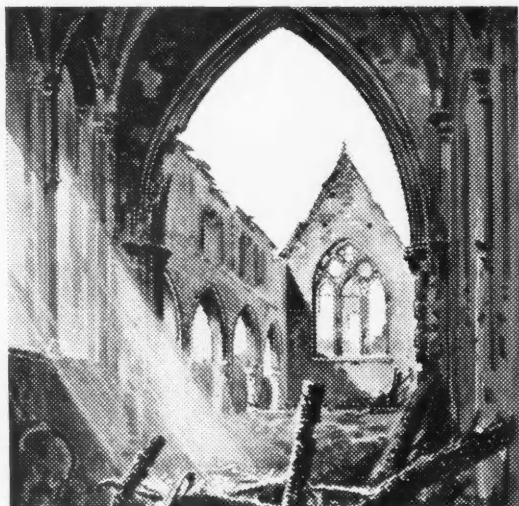
SEND FOR LIST No. CLE1944

**F. OSBORNE & CO. LTD.**

117 GOWER STREET, LONDON, W.C.1

EUSTON 4824 \*

ESTABLISHED 1874



## SUPPLY AND DEMAND

Enemy action has added vastly to the "normal" fire loss among Consecrated buildings, Church Halls, and other Church Property, with the result that, judged purely from the cold commercial standards of supply and demand, your Church has greatly enhanced value.

It is an asset from the Spiritual as well as the National point of view which should be safeguarded by every possible means.

Fire is the ever-present enemy, and the provision of adequate and efficient Fire-Fighting Equipment is a simple but vital precaution. Whatever the cause of the fire—enemy action, short circuit, over-heated boilers . . . or the "human element," there is a Pyrene Extinguisher specially designed for the particular risk—unobtrusive but highly efficient Equipment which should be always ready to hand.

Have you taken every possible precaution to protect your Church? ***If any doubt exists in your mind, ask us to send a Surveyor to the Church. We will then, entirely without obligation, send you a report with recommendations and full particulars of a Hire Maintenance Service, involving very little outlay.***

**THE PYRENE COMPANY LTD.**  
GREAT WEST ROAD, BRENTFORD, MIDDLESEX



g  
,  
s  
.   
of  
  
e  
-  
t  
e  
k  
e  
  
n?  
ne  
a  
re

.  
X





## FRANCIS TUCKER & CO., LTD.

Makers of Church Candles & suppliers of Church requisites since 1780  
THE MANUFACTORY, CRICKLEWOOD LANE, LONDON, N.W.2

Tel:  
SPEEDWELL 9717

*Francis Tucker & Company cordially  
invite their patrons to visit their Show-  
room at the Manufactory, Cricklewood  
Lane, where all kinds of Ecclesiastical  
Furnishing and Vestments, etc., may  
be seen.*

*Depots at:*

31 Ashley Place  
London, S.W.1

Tel:  
VICTORIA 2925

26 & 28 Manchester Street  
Liverpool

Tel:  
CENTRAL 0057

118 Clyde Street  
Glasgow

Tel:  
BELL 0281

---

*The following 12-page Breviary Supplement is now ready and available  
from any Burns Oates branch.*

### **"BEATÆ MARIÆ OMNIUM GRATIARUM MEDIATRICIS"**

**Price 1s. 3d.**

*Also the Altar Missal Supplement for the same feast*  
**Price 6d.**

---

## **BURNS OATES**


129 Victoria Street, London, S.W.1

71 Deansgate, Manchester

30-32 Manchester Street, Liverpool

1 Edmund Street, Birmingham

248 Buchanan Street, Glasgow



# The House of VANHEEMS

S. & M. VANHEEMS

*Exclusively Clerical  
Outfitters & Furnishers*

**B**eg to notify  
the Hierarchy  
and Catholic Clergy  
that pending the rebuild-  
ing of their Berners Street  
premises they are now  
established at

**No. 6 Cavendish Square  
LONDON W. 1.**

One minute from the B.B.C.  
Three minutes from Oxford Circus Tube Station.  
Telegrams: Vanheems, Wesdo, London.  
Telephone: Langham 1500.

